THE UNITED CHURCH

OCTOBER 15, 1957

OBSERVER

HOLBROOK
PACIFIC SCHOOL
OF RELIGION

Newfoundland Today

See page 8

Homewood

NEWFOUNDLAND'S "AUNT BERTHA" DECKER

Toward Church Union
by Reginald Hollis

Wife of an Alcoholic

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anted: A Britisher

ear Sir: Your editorial on the appoint-t of the next Governor-General, and a r in a subsequent issue, set out two osite views on this matter. . .

agree with the ideas expressed in the orial, which advocated the filling of this office by someone from either the ed Kingdom or other Commonwealth on.

ere this position reserved for Canadians ould likely become a political football deteriorate to the status of a plum for y favourites. Observe the Senate.

e would show some measure of urity as a nation were we big enough nvite to this office, outstanding states-from Britain or other countries of Commonwealth. . .

or a time, at least, they could be ght from Britain — the home of the her of Parliaments and the heart's core hat race that built up, nourished and ected a great empire, now being trans-ned into this Commonwealth of free ons.

nd let us hope that, as time goes on, vill have the wisdom to make selections n races of a different colour. . .

hts Grove, Ont. John Hayne.

: A Canadian

ear Sir: I usually agree with so much hat you write but in the case of your orial on "Not Mr. St. Laurent for ," I find myself in absolute disagree-t. As far as your comments on Mr. Laurent are concerned you are right, in estimation. However, when you add at we need is another representative n Britain," I most definitely cannot e. In Mr. Massey we have proved a t. The case is made. Let us leave it nat. . .

believe that the Commonwealth of ons has great merit but I am a adian and I believe that a Great adian representing Her Majesty with ity and grace will keep our Common-th ties strong enough, and at the same indicate Canadian Growth and urity.

ptville, Ont. (Rev.) W. B. F. Corkum.

allenge to P.M.

ear Sir: If, as you suggest in your orial of September 1st, it be the policy Mr. Diefenbaker's administration to olish a truly Canadian government not ly influenced, for political considera-, by the reactionary element of the ince of Quebec, this would indeed titute a welcome departure from the ies of previous governments and an rtant step forward towards greater ical maturity in this country. . .

r. Diefenbaker's self-declared policy is STICE TO ALL—PRIVILEGES TO NE." We would suggest that one of best and most immediate proofs of his faith would be for his government uthorize Radio Canada to allow the ch-speaking Protestants of Quebec to broadcast their religious services over the French-speaking radio and television networks, for the benefit of those of us who, by reason of sickness, accident, advanced age, or distance, are prevented from attending divine service in a church of our own faith and language.

However much some members of Mr. St. Laurent's Liberal government may have considered desirable such an act of justice towards a religious minority, the fact remains that they shrank from implementing such a measure as being impolitic. It remains to be seen whether the government of Mr. Diefenbaker will have the moral courage. . .

Montreal, P.Q. Louis Foisy-Foley.

"Never DID wear a clerical collar; I don't want to separate myself from the people!"

At the Stop Light

Dear Sir: May I very heartily commend the suggestion in Ian MacLeod's article in your last issue, "A Bright Idea from Japan."

The learning of hymns, which the writer commenced this spring, has proved a most helpful experience. One new hymn every week or so. To be able to repeat several hymns quietly to oneself in the bus, or during hours of wakefulness or worry during the night, is a very tranquilizing experience. No. 331 with its emphasis on each verse on "daily" is a great hymn. 1 Corinthians 13, repeated over a couple of times while on the way home from a rather frustrating committee meeting, is great for restoring a sense of proportion.

Some time ago, being held up with a business friend of mine just as the traffic light turned red the long way, I expressed annoyance. Said my friend, "When I get caught like this, I find there is just time to repeat the 23rd Psalm slowly by the time the light comes on!"

Winnipeg, 8. Len Beer.

Hear! Hear!

Dear Sir: Reading the letter from J. W. Harris in the September 15th issue made this reader "see red." The reaction here is that Mr. Harris is wrong on both counts, both about the integrity of the editor and about what is the greatest enemy of the Church. . .

And, if the writer understands the mind of Jesus correctly, the greatest enemy of the Church is *not* any physical thing at all. Rather it is pharisaical lovelessness and an effeminate, dogmatic legalism which set up for themselves self-justifying standards of "righteousness." These two add up to a dictatorial churchliness that is powerless to meet evil at its spiritual roots.

The editor is to be congratulated on his frankness in accepting criticism, . . . his courage in resisting pressure groups of all kinds. . .

Fenwick, Ont. Rev. J. A. Filshie.

More Dances, Please

Dear Sir: . . . Today with so many attractions young people do not take the interest in Church as we did years ago. The Anglican and Catholic Churches, I notice, have dances in the Church Halls once or twice a week, for the young people. But some of the United Churches with their beautiful halls have little for the young people. They should get together and have their fun in a place where they will not get into trouble — and to my mind this will draw them closer to the church. . .

And unless we Christian people welcome them with open arms into the Church for their social times we will not, in my mind, be true Christians.

Sault Ste. Marie. Mrs. Gladys Bennett.

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Devotions By PETER GORDON WHITE

What Language Is This?

A COUPLE of students from a Canadian college were touring in the United States not so long ago. They were wearing their college blazers, each sporting the crest of their alma mater, and the college's Latin motto, *timor Dei principium sapientiae*, "The fear of the Lord is the beginning of wisdom."

In Oklahoma a waitress asked them, "Where you from?"

"Canada," they answered.

"Oh!" said the girl. "I've been wondering what language that was."

You wouldn't have to go Oklahoma to find people who were puzzled by any reference to "the fear of the Lord" in English or in Latin. There's a self-sufficiency about us all nowadays that makes this phrase somewhat difficult to understand.

To pick it up at but one point, most of us feel that we can take care of ourselves. We don't have to be too careful about what we do or what we say. The words temptation and sin sometimes strike us as somewhat passé, more expressive in the lyrics of a Victorian ballad than descriptive of any situation with personal applications.

Until the next good sermon comes along based on the text, "The fear of the Lord is the beginning of wisdom," we'll find a little light in Anatole France's story about God and the devil and a beautiful young girl.

The Lord asks, "How did you dare to tempt so lovely a creature as that?"

The devil answers, "She came onto my grounds."

Parenthesis of Prayer

BEGIN by putting a "parenthesis of prayer" around your day. Begin and end the day with God. When you awaken do not immediately get out of bed. Lie there for a moment and pray something like this, "Father, I stand on the verge of another day. I do not know what today will bring; perhaps trouble or tragedy or happiness. Father, I give this day to Thee. Go before me and go with me into it and help me to live this day for Thee." In the pressure of responsibility you may forget the actual prayer but He to whom you gave the day will not forget you. Just as you forgot your breakfast but your breakfast does not forget you but gives you strength for the morning, so the God to whom you dedicated the day will be with you in it.

At the end of the day, before you sleep, pray again. In your own words pray after this fashion, "Father, I thank Thee for having been with me today. I thank Thee for the strength Thou didst give me to face that crisis. Forgive me for the pla where I failed. And now grant me r in sleep that I may live tomorrow as Th wouldst have me do."

Put a parenthesis of prayer around yo day; begin and end it with God. It c make all the difference in the world.

—*Charles B. Templeton*

Bible Reading

OPEN up the Bible and you open the way for change. Two youngst were disputing about which was the l book of Scripture, and one exclaimed the other, "I tell you, the Bible does n end in Timothy, it ends in Revelations

Here are your Home Daily Bible Rea ings for the coming two weeks:

The Christian Minister. 1 Corinthians 9
Oct. 15. Worthy of Generous Support. .....1 Corinthians 9: 9
Oct. 16. Under Divine Compulsion. .....1 Corinthians 9: 16
Oct. 17. The Cost of Character.....1 Cor. 9: 24
Oct. 18. The High Office.....1 Timothy 3:
Oct. 19. Approved Service.....2 Timothy 2: 15
Oct. 20. A Sacred Trust.....Ephesians 3: 8

The Problem of Christian Freedom (Temperan 1 Corinthians 8; 9: 19-27; 10
Oct. 21. Liberty Abused.....1 Corinthians 8:
Oct. 22. Self-sacrificing for Others. .....1 Corinthians 8: 10
Oct. 23. Power to Overcome.....1 Cor. 10: 7
Oct. 24. Supreme Criterion.....1 Cor. 10: 23
Oct. 25. Freedom Is Not License. .....Galatians 5: 13
Oct. 26. True Gain.....1 Timothy 6: 3
Oct. 27. Christian Behaviour.....1 Peter 2: 9

The Spirit of Christian Worship. 1 Corinthians
Oct. 28. Worshipping God.....John 4: 5
Oct. 29. Strength from God.....Isaiah 40: 28
Oct. 30. A Prayer for All.....John 17: 20
Oct. 31. A Prayer for Wisdom.....James 1:

Prayer to Kill Selfishness

O GOD of Heaven and Earth: We thank Thee that nineteen hundred years ago Thou didst reveal the perfect figure for mankind in the person of a carpenter. Through his courage, through his pity, his love of his fellowmen and his victory over suffering, sorrow, selfishness and sin, and death, Thou didst manifest to us the perfect man.

Teach us that our own pathways of life must lead on into the Way of Christ who hung upon a Cross. Wavering, unwilling to make the choice, we hesitate. We humbly confess it. Cause the spirit of Christ to dwell in us, that we may kill selfishness, and be children of God who love our fellowmen. This we pray in the name of Christ. Amen.

—*Toyohiko Kagawa*

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5

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contents

Page

orials 6
Church and Moderate Drinkers 7
n Budden's Tickle to Labrador 8
at Do You Believe? 11
ement Toward Church Union 12
rch Union in Japan 12
m the Wife of an Alcoholic 14
a Was a Midwife 15
ort and Opinion 16
stion Box 21
ks 22
ut People and Places 26

IN THE NEXT ISSUE

PADRE NUNN
after 63 miles

Padre in Germany
A PHOTOSTORY

New Look at Ottawa

Observations

CHURCH ANNIVERSARIES on autumn Sundays followed by turkey dinners on Tuesday nights are something really great. Urban congregations will forgive us for saying that the city church anniversaries are really not so much compared with what happens in the country. For recent weeks like other headquarters officers and other preachers without a pulpit we have been on the anniversary circuit. Judging by the way they sing on Sunday, work on Monday and eat on Tuesday, they're much alive in the country.

* * * * *

● CASE AND HIS COTEMPORARIES would have been pleased at the 100th anniversary services at Case Church outside Hamilton. Cars were lined up and down the lovely country road for eighty rods or so. They had a PA system in the basement, and late-comers jammed the vestibule. What we liked was the well-cared-for cemetery, the shiny new notice-board out front, the gleaming new paint, the signs on every side that people cared for the House of the Lord. Our *Caistor Corners* Sheridan Bole was along as Chairman of the Presbytery. We looked over the crowds together, and he smiled: "So they say the country church isn't what it used to be!"

* * * * *

● COUNTRY PEOPLE who worked hard so they could go to the city, where they worked hard so they could go back to the country, tell us that there is a lot to be said for attending the rural church again. "Parents don't send the children to Sunday School; they go and attend the Bible Class." Sometimes for a rural appointment we arrive a little early and find the Sunday School still on. When they finish they all move into church. Occasionally we overhear a little of the teaching. Biblical illiteracy may have beset the younger generation in Canada, but they're still studying their Bibles in rural churches.

* * * * *

● SUNDAY SCHOOL AND CHURCH libraries where an older generation lined up for the Elsie Books, and young lads learned their history from G. A. Henty, haven't all passed from the scene either. Schools which have taken the trouble, are finding out that it's a fine way to serve the communities, far too many of which have no library facilities. We would like very much to hear from churches where old libraries still function, and new libraries are being operated successfully. Write briefly if you have such to report.

* * * * *

● THE ANNUAL BOOK NUMBER isn't going to appear in the same dress this year. In fact there won't be one. But for the next three issues we will try and cover the Canadian literary field and bring our readers up to date with what has been happening in the world of books in lots of time for Christmas.

* * * * *

● THE PAKISTAN FLOODS which brought suffering to over half a million people covered 5,000 square miles. Among them were many Christians, and an appeal went out immediately from the World Council of Churches for help. An immediate gift of $5,000 was sent from the Overseas Relief Committee of the United Church.

* * * * *

● THIS WORK OF OVERSEAS RELIEF continues among many who seem to have become almost perennial charges on the wealthy peoples of the world. Relief must yet be done in Korea and among European peoples still suffering from the war. There are hundreds of thousands of Palestinian Arabs scattered through Lebanon, Jordan, and other Arab peoples.

* * * * *

● WORK GOES on among Christian groups all over America. Women have been particularly helpful collecting, preparing, and packing clothing, and raising funds to ship it. Some reserves are always kept from M and M moneys to be sent quickly in case of emergency. But as long as peoples make war, and nature runs amok among crowded peoples there will be need and opportunity for Christians to help others.

* * * * *

● DR. LESLIE Cooke who heads this up for the W.C.C. will be in Bloor St. Church, Toronto, speaking to all those interested in Overseas Relief on October 21. Ministers at 10.00 a.m.; workers and their friends at 3.00 p.m.; and the general public at 8.00 p.m.

Editorial

Thanksgiving Guest

NATURAL man has a perfect right to be an ungrateful creature. Ingratitude is one of the solidest bits of sand, on which the proud person may build his lonely house to stare the world in the face and affirm his right to be.

But when such a man extends hospitality to faith and love, his house is refurnished with a humble, thankful spirit. Vanity may linger longingly at the back door, but thankfulness rushes in the front; such a home soon overflows with appreciation for good men and gratitude to God.

Such gratitude is the twin sister of reverence, the mother of virtues; they always share their residence. And thanksgiving has so long been such a taken-for-granted member of the Christian family, that it scarcely seemed necessary to give her an annual introduction when she is recognized every day of the year. But as she has continued to be guest in the hearts of the people, she has found a room in the calendar of the nation's festivals.

Thanksgiving makes her formal visit to Canada this week, and she will find that the harvest is good, the land is prosperous, the people are healthy, peace is our lot. The ancient dreams of Nehemiah have been fulfilled; Canadian children shout at their play in the streets; old people live in security.

In much of the world this is not so. Many lands need our prayers, our understanding, our gifts and our welcome open doors. Good and wise men work in the organizations of the churches, in the United Nations, in government, to help fulfil the needs. We thank God again that He has elected us to a good lot. And because we mean it, we show forth our thanksgiving with our hands as well as with our thoughts.

FOCUS ON OTTAWA

CANADIANS are in an expansive mood this week, as they turn eyes toward Ottawa where their lovely Queen will open the first session of the 23rd Parliament.

And they are counting on their government to be as expansive as election promises. They are expecting more money for the provinces, more for old-age pensions, for national health, for the farmers—and decreased income taxes. They want a high level of employment, generous treatment of immigrants, a rising GNP, mounting prosperity—and no more inflation. All this, and heaven too.

They wish Finance Minister Fleming well; and they good-humouredly wonder how he can do it. "But he promised, didn't he?" They will be happy to accord him the status of national genius if he can pull it off.

Canadians are true to their temperament here. They are enjoying this new government immensely, taking great risks, plunging into the exciting waters of revolution—with Conservatives. What makes it so deliciously pleasan is that if anything starts to go wrong, a quick electio could take us safely back to Walter Harris, "Mike" Pearson and a well-purged and sobered Liberal party And if things go well we can continue to live dangerously with the Conservatives.

But thoughtful Canadians are expecting a few othe things from Ottawa.

To date the immigration record of the new governmen has been disappointing. They may be given the benefit o withheld judgment. The restrictions may be temporar to give us a chance to absorb all of last winter's 35,00 Hungarians. But not for long.

We are expecting some wise action so that Canad may do more to feed a hungry world. Using wheat su pluses for this is a complex one, but the nation's generosit to undernourished people never came up to the Pearso earned record in external affairs. It should.

We expect, too, that the health insurance programm which has been talked about since 1919, and given gener approval by all parties, will be worked out.

And we even dare to hope that something progressiv may be done by the P.C.'s to bring our archaic pen methods into line with more civilized nations.

INFANT BAPTISM

IT troubles us when we hear of younger ministers an lay people questioning the doctrine of "infant baptism While we have deep affection and respect for Baptists an others who have taken their stand on the baptism believers only, we are convinced the early Church w much wiser than they; and that the rite of infant baptis is one of our finest legacies.

To the adult, baptism may mean many things; to son it is the initiation rite of the Christian fellowship; to othe a dramatic symbol of the washing away of sin and t beginning of new life; to others, the public profession faith; and to others it brings a gift from God in respon to an obedient act. We cannot say that immersion mig not be a more dramatic symbol, a more memorab experience for the adult. But baptism is for children, to

And infant baptism means even more. The Scriptur do not speak articulately on the matter. But it is diffic to interpret the Biblical accounts of the Apostles baptizi the whole family and not including the little childre From early times, it was the custom for all members the believing household to be baptized, received into t congregation of Christ's flock and engaged to be t Lord's.

When a baby is baptized, the parents or sponso profess their faith and make their vows. The believi congregation does the same. The little child knows nothi of this at the time. But just as a child born into a go home is the beneficiary of many wonderful gifts of lo and care, so is the child baptized into the Christi fellowship the special recipient of the mysterious Gra of God.

OBSERVER
OCTOBER 15, 1957

Editorial Attempt

The Church and Moderate Drinkers

PPARENTLY there is some misunderstanding among both members and non-members of the United Church, its official position in respect to perance, abstinence, and the place of erate drinkers within the fellowship.

here are indications that moderate king has recently found a respectability e urban United Church it did not have y years ago, and which it still does have in rural Canada.

any "temperance" people are critical he tolerance of such moderate drinking. e would like to go so far as to make nence a condition of membership. And y moderate drinkers are critical of perance" people, tending to dismiss as prohibitionist and fanatical.

The Difficult Task

its temperance programme the church a difficult two-fold task. It must wage battles against all the familiar evils of nperate use of alcoholic beverages—kenness, alcoholism, and the numerous roducts—drunk driving, crime, marital e. But it also must remain consistent ts theology and the Scriptures and gnize that many Christians sincerely ve that temperance in the use of alcobeverages is better than abstinence. right for a Christian to drink erately cannot be denied.

me ministers, much more than others, zealous in their fight against intemper-. Frequently they are charged with icism. This is because the ministers into the tragic heart of the problem. sense the bitterness of teen-agers e drunken parents make home a tragic . They comfort wives who have been en by husbands who are good men they are sober, vicious when drunk. pray with worried parents whose sons started to drink. They officiate at sides of persons killed in automobile ents caused by drink.

ey arrange for nice girls in their contions betrayed by drink to slip away ly to a church home for unmarried ers. They see good men in their contions go down and down, licked by .

ey loan money, dig up clothes and pay rent bills for people hurt by . They find they get called from their at night to help someone in trouble gh drink. They spend the days ed for study and routine work, trying lp people who drink.

ny ministers in modern Canadian s, where moderate drinkers become derate drinkers, are apt to come to conclusion that drink is the number problem.

d worst of all, in our opinion, is the sight of the good wife and mother who started with social drinking, head right down the trail to alcoholism.

Ministers see so much of this that they get fed to the teeth with it, and some of them become fanatical in their opposition.

But the minister will see in his church, perhaps on his Session and among his Sunday School teachers those who sip their sherries, drink their cocktails, keep their beer on hand for entertainment. They never drink too much, never drive their cars when they have been drinking, are sincerely Christian and feel that the best way to handle the problem of alcohol — for they recognize it can be a grave problem—is not in prohibition, or abstinence but in persistent education for temperance.

The United Church recognizes the validity of both positions.

The United Church says that temperance is a Christian's duty; abstinence his privilege.

Emphasis on Abstinence

But through the years the Church's most articulate spokesmen and its most insistent teaching have favoured abstinence.

While the church teaches that membership must not be conditioned on abstinence, it is true that the moderate drinker may be made to feel he is less a Christian than the teetotaller.

It is partly because of this that the last General Council gave authority to the Board of Evangelism and Social Service to set up a Commission to study the whole matter, with special reference to the position of the strict teetotaller and the moderate drinker.

THE OBSERVER feels that now is a good time for men of good will and good sense to face up to this problem, for British Columbia's alcoholism has come to be one of the highest in the world and Ontario's alcoholism has gone up from 28,050 at the end of the war to 76,000 in 1956.

We believe that Christian people, whether they are total abstainers, almost total abstainers, or temperate in their moderate use of drink, should get together in their fight against the abuse of alcohol.

And with all due respect to the moderate drinker, whose position we will defend, we suggest that the only people who are putting up any sort of a fight are those whom he is apt to dismiss as temperance cranks.

The Commission has been appointed, including in its ranks abstainers and moderate drinkers. Mr. John Grogan, Q.C., is its chairman, and it will meet early in 1958. It will give an interim report at the next General Council, and a full report in 1960.

It will probably engage a researcher, hold regional conferences, and it will most certainly study the official pronouncements of the Church on this matter. The members will find that the programme and policy may be considered under the following six sections, and what we set forth now is an editorial attempt to set down in simple form what that programme and policy is.

Temperance Education

The first is in the field of education. The Bible is carefully studied; the lessons learned in centuries of Christian experience and the latest scientific and sociological information are examined. On the basis of such the Church has carried out a steady educational programme in Sunday School, mid-week groups, and congregations. Even paid advertisements have appeared in press and on bill-boards at Christmas and New Year's urging care on the highways, with no liquor at office parties.

Ministers have been assisted to attend one of the numerous schools of alcoholic studies; the Department of Evangelism and Social Service has co-operated with Provincial Alcoholism Research Foundations, and the Church co-operates with the Temperance Federations in education and other fields. In such ways the young people of Canada have been taught the dangers inherent in alcohol.

Assistance to Alcoholics

No one can estimate the amount of work being done by ministers and church workers for those who are being hurt by drink. It is a well-known fact that institutions such as Fred Victor Mission in downtown Toronto expend much energy feeding and helping those who are alcoholic, or the families of alcoholics, and that this redemptive work goes on quietly in many churches and missions in the name of Jesus Christ.

In addition many ministers are working more closely with Alcoholics Anonymous, and encouraging AA as well as turning to AA for assistance.

More recently the Church has decided to embark on a programme of establishing hostels for alcoholics. These will be temporary homes, likely in boarding-house districts, for men, or for women, to help alcoholics fight their battles, but not permanent places for them to live. This is still in the study and planning stage.

Hostility to Liquor Trade

The three Churches which entered the union of 1925, and many other Churches in Great Britain and America and Canada have resisted the increase in numbers and varieties of outlets. The liquor interests live and grow and make their profits by getting more persons to drink more and

(*Continued on page 20*)

Cover Story

Text and photos

by E. L. HOMEWOOD

Hooping Harbour gets a new church

Student minister M. Ralph hitches a ride

Skipper Macaskill meets parishioner "Aunt Bertha"

Fron

With more money in their pockets, Newfoundlanders are buying cars on the wharf and building new churches

A STEADY drizzle rolled in from the sea as the missi boat *Chalmers* dropped anchor near some hungry-looki rocks off Ship Cove. A brisk wind and choppy wate made rowing difficult and unpleasant as we headed for sho in a dory. The little northern Newfoundland outport look like a most uninviting place, especially to a mainlander on h first visit.

But that was where I met "Aunt Bertha" Decker, the "cov girl" on this issue. I had heard about her before starting this boat trip to visit mission fields around the northern coa of the island. It seems that anyone who has ever been "dow north" in Newfoundland knows Aunt Bertha.

I went to her big green frame home with the Rev. Pet Macaskill, skipper of the *Chalmers*, who calls there once twice a year. We were welcomed at the door by a daughter-i law, but from Aunt Bertha's kitchen-sitting room we we greeted with "Oh, it's Mr. Macaskill and a visitor." She c only recognize her visitors by their voices, now.

She can't read the newspapers that come in once a week the coastal steamers, but Aunt Bertha knows what's going in the world. We talked about H-bombs, "Joey" Smallwoo Liberal government and John Diefenbaker's Tory party, fishi education and local history. She knew about present-day affa from radio listening, the rest came naturally, for Aunt Bert

Budden's Tickle produces its lumber . . .

. . . while Raleigh prepares dried cod

udden's Tickle to Labrador

spent 70 of her 90 years at Ship Cove. When she went re as a bride, there were only three houses in the settlement. ne of the children knew how to read or write, and they had er been to Sunday School. She had only had six months' ooling herself, but Mrs. Decker got some Catechisms and les and started teaching in her big kitchen the second Sunday was there.

Aunt Bertha got her education under her grandfather's orship. He was a sea-going man when he took up this new k at 60, so his lessons included everything from the alphabet navigation. Most of his 25 students were in their twenties. tha, at 11, was one of the youngest.

Now they've got United Church day schools at St. Lunaire, re Aunt Bertha went to school, Ship Cove and the countless er outports along the rugged shore. The major educational olem is getting teachers.

But the advance of education in the outports has meant the of many young people from the settlements. "Now that people are getting an education this place isn't good enough them. You don't need much of an education to fish," Aunt tha told me. Then, as a sort of afterthought she quipped, t it does help."

The changes Aunt Bertha Decker has seen take place in Ship e, away up on Cape Onion, are happening all over New- ndland. Roads are being built in many sections, and the o age is dawning in the outports.

The shiny, new GMC truck on the Roddickton wharf was it of a surprise. There were no roads shown on the just- lished road map I had studied before starting out on the trip. there, in a seemingly remote settlement of about fifteen dred people, were big, new Oldsmobiles and Buicks, medium ed and well-used Chevs and Fords. "We've got 63 cars, 28 ks and 12 drivers' licences in Roddickton," Nurse Joan tell told me. "In the old days schooners used to bring in ls of hay for the horses; now they unload used cars which sold down on the wharf."

There isn't really any place to go, except 40 miles out into bush on a lumbering road, or two miles around the town ough mud and water.

Dozens of panel trucks ply the 25-mile "highroad" between St. Anthony on the east coast and Cook's Harbour on the Straits of Belle Isle. The Grenfell nurses at Flower's Cove have a bright yellow jeep to get them over the 12 miles of road connecting four or five outports. And across the Straits on the Labrador coast, anyone with a car will take you the three miles from Forteau to English Point for a dollar.

But motoring around Newfoundland is not a pleasant experience for anyone accustomed to the good roads of other parts of Canada. Travelling from Stephenville airport to Corner Brook, the taxi driver told me his company averaged three new windshields per car every year. It wasn't difficult to understand why after two hours on that rough, dusty section of the Trans-Canada Highway. A week later, Stan Elliott, storekeeper at Cook's Harbour, up on the northwest tip of the island, drove us the three miles to Wild Bight School, and on to Cape Norman lighthouse in a four-wheel drive jeep. We just couldn't have navigated the road in any other vehicle.

The provincial government has been doing something about its roads in the last few years. New areas have been opened up and old highroads have been improved. But Premier Joey Smallwood's road-building programme is now almost at a standstill, they say because of financial troubles.

The people of Corner Brook were apologetic about the condition of their roads. It's a bustling little city with a big road-building programme in full swing. Motorists there aren't grumbling too much about the mud and pot-holes, because they know there's a new day coming.

But despite the roads, a visit to Canada's youngest province is a memorable occasion. Newfoundlanders are happy to welcome mainlanders, I found, and shower them with hospitality. They are proud of what they like to call "our island home" and delight in telling you about its past and present. The future they're not so sure about.

St. John's and its Water Street seem to represent the things they want to forget about the past. "Have you been to St. John's yet?" I was asked many times in the early stages of my trip. There seemed to be an antagonism toward St. John's similar

to that which exists toward Toronto in the rest of Canada.

I was told about Water Street's "28 millionaires," and the big merchants exploiting the fishermen in Colonial days. It seemed to be carried over into the outports to some extent, for the merchant's house was always the biggest, the whitest, and the one with electric lights, running water and sewerage.

"Newfoundland was the victim of unfortunate government for many, many years," W. J. Lundrigan, well-to-do Corner Brook road builder, told me in his spanking new office. "We were the first colony in the British Empire and St. John's was the first city in North America. But we were a forgotten colony, and a pretty poor people outside of St. John's. Our fishermen were paid on the barter system, with credit at the merchant's for whatever they earned, with the exception of about $50 a year which was carefully figured—five dollars for the parson, five dollars for the lodge, etc. But the poor fisherman gradually discovered he didn't have to be the slave of the merchant, and things began to change. Confederation was good for us, but we've got a long way to go. Our potential is almost unlimited, if the rest of Canada will give us the chance to catch up.

"When you get back to the mainland, tell them we're not just poor relations, in sou'westers and oilskins," he added, as a parting comment.

Timber and Cod

But sou'wester and oilskins are still a Newfoundlander's stock in trade, for despite Premier Smallwood's efforts to establish diversified industries, the cod is still the major factor in the island's economy. Lumbering is a big-time operation in the Corner Brook and Grand Falls areas, and the island's prime industry, but a large majority of Newfoundlanders are still fishermen.

Budden's Tickle, a settlement of 25 families in the cozy little harbour of Sop's Arm, the first port of call on our tour of 300-odd miles of northern coastline, boasted at least three sawmills. There's plenty of timber, and practically everyone works in the woods. Anglican and United Church families in the settlement have agreed to give 1,000 feet of lumber each to build a community church.

The ten families at Little Harbour Deep get their livelihood from fishing. The whaling station is closed now at Williamsport, a little farther north on White Bay, but the many fishing stages and boats around the harbour indicated that most of the 25 United Church families there live by the fruits of the sea.

Roddickton, at the tip of Canada Bay, is the largest and wildest outport of the north. Its residents have come there from all over the island. Most of them work in the woods for the huge Bowater pulp and paper company. They have the most churches of any of the outports, seven in all, including the headquarters temple of the Apostolic Full-Gospel Faith headed by Stan Hancock, former United Church lay reader and Salvation Army sergeant-major. And they have the most court cases of any of the outports. While I was there 28 were on the docket for the magistrate's next visit.

"Capital of the North"

Of all the 15 other outports we visited in eight days aboard the *Chalmers,* only St. Anthony, sometimes referred to as "the capital of northern Newfoundland," was not entirely dependent on fishing. For St. Anthony is the main centre of the world-famous Grenfell Mission, and many of the residents find employment in the hospital, orphanage, dry-dock, and other Mission enterprises. A few more work at the Pinetree Line radar station operated by the U.S. Army Air Force, although most of its personnel are servicemen. There's a huge salt warehouse there, too, which serves fishermen in a wide area.

St. Anthony is also a sort of capital as far as the United Church is concerned in northern Newfoundland. It's the home base for the *Chalmers,* skippered by Mr. Macaskill, who has been minister there for seven years.

They're building a fine new white frame church, all with voluntary labour and a great deal of donated materials. Only the basement auditorium is completed so far, and it is valued at over $40,000. And they've got a consolidated school on the side of the harbour which is predominantly United Church. The Anglicans and Salvation Army both run schools over on the other side. Plans are under way for a central high school half way between the two settlements to serve all denominations.

During the summer months Mr. Macaskill takes the *Chalmers* into five other ports to hold services and do pastoral work. They are building new white frame churches in Great Brehat and Main Brook, also with voluntary labour. In Goose Cove, Little Brehat and St. Anthony Bight services are held in the United Church school.

By Plane and Dog Team

He's got a far wider field to cover in the wintertime, with 12 other points of call, which are served by student ministers in the summer. When he isn't able to hitch a ride on the Grenfell Mission chartered plane, he takes off overland by dog team. It's a two-day trip to Flower's Cove on the Straits of Belle Isle, but he manages to hold at least one service in every settlement.

But services go on in most settlements, even without a minister. Budden's Tickle is hardly within the reach of any preacher, and visits are rare. They've got a resident Pentecostal Pastor, but the United Chu people are still staunch Methodists. Th are building themselves a church, a teacher Cranley Budden is holding regu services.

Mr. Macaskill dedicated a new chu at Hooping Harbour during our visit. was a foggy, wet Sunday evening, but little building was crowded for the servi The ten United Church families are minority group in the settlement now, they built themselves this $1,100 fra church and it was a big day in their liv They marked the occasion with a real o fashioned Methodist service, which k them in the kerosene-lit chapel for t and a half hours. There were few sil periods when lay supply Samuel Bown Englee called for prayers or testimon in the "after service."

These people had a right to be hap They are all fishermen, and few earn m than $1,000 a year, but they built th church without outside assistance. A they will be holding services every Sund even if their minister can't get in fr Englee.

Low Cash Income

The income of the Hooping Harbo folk seemed to be above average for fish men in this part of Newfoundland. Goose Cove fisherman told me he h brought in 362 quintals (they pronoun it "cantels") this year. That's about tons of cod, and it will bring him ov four thousand dollars. But that has to divided up between the crew of three four men. And there's the cost of sa bait and equipment to be taken care Few fishermen I talked to had more th 400 quintals in salt or dried.

Despite low cash incomes, they do t to support their churches. Average givin on the St. Anthony charge last year w 70 dollars per family. Over at Red B on the Labrador coast, where they have student in the summer and a lay reac in the winter, the average family ga eight dollars to the church. The Engl charge, served by a lay supply, gave $ per family, while at Flower's Cove, whe lay supply Eugene Ivany doubles as teach and preacher, average givings were $11.

And it doesn't appear that things a going to change very much as far as incon is concerned. This has been one of th best years for shore fishing, and they ha more money in their pockets than ev before. But what next year's catch w be like is another question.

Some government officials, particula in the education field, would like to mo people from the small outports into larg centres. Economically it just isn't possib adequately to service 340,000 peop scattered around six thousand miles coastline in thirteen hundred settlemen they say. It means duplication of servic

(*Continued on page* 24)

A. E. Kerr answers the question:*

What Do You Believe?

*Dr. Kerr is president of Dalhousie University, Halifax, N.S.

WHEN I was asked the question "What Do you believe?" — it occurred to me that I could answer quite simply by repeating the Apostles' Creed, with a few explanatory notes! But I suppose something more is expected, something in the nature of a personal confession of faith.

It is not as easy as it may appear for a person to define his cardinal convictions, and compress them into a brief statement. A man may carefully choose a few articles of belief, and say with complete sincerity that these are the supreme verities for him. But are they really? Has he been sufficiently rigorous and objective in his self-examination? And is there not a warning in the well-known remark of George Bernard Shaw that what a man believes is to be ascertained not from his creed but from the assumptions on which he habitually acts? If that is so, a man, deep down, may believe things that he denies, and deny things that he affirms, with his argumentative faculties. An eminent Scottish theologian put it very neatly when he said that men may believe some things with the top of their heads and others with the bottom of their hearts—and the things they believe with the bottom of their hearts are of course incomparably the more indicative of where they really stand and what actually counts with them.

Ideally people should believe with both mind and heart, and when this is not the case life is a house divided against itself. The most that anyone can do, however, when called upon to declare what he believes, is to state the convictions which he consciously holds, and which he regards as fundamental. On this understanding I would submit four points of belief which to me enjoy the status of certitudes.

The first point is that life *at its best* requires a spiritual view of the universe. Let me put it this way. Life at its best presupposes that these human lives of ours are meaningful. Try living—consistently I mean—on the opposite hypothesis, that the life of man is but an eddy of dust purposeless and vain, and see what the result is! All the glory of it is reduced to a dismal grey. It is most pathetic when it is inspired by the noblest purposes. I once read a statement by a modern philosopher that a man cannot live a rich, satisfying, dedicated life unless he believes *or surreptitiously smuggles in the assumption*—note!—that there is some worthwhile meaning in it. I think that is a true account of the matter and it is profoundly significant.

But the belief that life is meaningful implies a religious philosophy. The radical difference between religion on the one hand and atheism of any variety on the other, is that the one declares that life is endued with meaning and tells us that what is excellent is also permanent, and the other says that there is no abiding meaning in it and counsels us to adopt an outlook of unyielding despair. Thus life at its best compels us, for practical purposes, to assume what only a religious view of the universe entitles us in the last analysis to assert.

The second point is that the Christian religion, which the late Dean Inge said was not so much a religion as religion itself in its purest form, is the most priceless part of our spiritual and cultural inheritance. I do not suggest for a moment that there are not other invaluable ingredients in it, but this is the one that gives tone and direction to the whole of our life, and provides us with the light of an inexhaustible ideal and the constraint of an ultimate loyalty.

The third point is that the primary interest of Christianity, as it was presented by the Author of our faith, is in moral character rather than formal creed, and that its basic concern is charity and not orthodoxy. Admittedly there are ways of thinking which are false, and they are to be avoided for that reason and not because of any idea that men are to be judged by the formulae to which they subscribe. But the chief end of faith, according to the New Testament, is "that ye may be children of your Father which is in heaven," and that makes Christianity consist centrally of Christ-likeness of life and disposition. Historical accidents have intellectualized the Christian religion, making heresy the most dreaded sin, whereas it would be much closer to the teaching of the Gospel to maintain that the deadliest of all sins is hardness of heart.

The fourth and final point is that the ancient affirmation that the light of the knowledge of the glory of God shines in the face of Jesus Christ, rests on an authentic and widespread impression, and after twenty centuries men may still see it there, shining with undimmed splendour and commanding its own appropriate response from all who recognize it for what it is. ●

R. HOLLIS* tells about a

Movement Toward Church Union

Mr. Hollis, an Anglican priest, is Chaplain of Montreal Diocesan Theological College and teaches Christian Worship and Greek in the McGill Divinity Faculty.

WHENEVER I talk to people about the union of the United and Anglican Churches the reply I usually get is a hesitant, drawn out, "Well, yes, but not in our time."

But a group of Montreal's young ministers and students of both denominations are meeting regularly for prayer and study in the belief that union between the Churches must and will come about within the next twenty years.

It's an outgrowth of the Mission of the Seventy, held last year at Brockville by the McGill Divinity faculty. It was then that we realized how much we had in common, and how much more effectively we could spread the Gospel when we were working in unity.

We want to see Canada taking an active place in the reunion movement which is characteristic of the history of the Church in this century. It is not enough to talk of the great union which formed the United Church; that was thirty years ago. In these days of change and opportunity thirty years is a long time.

The Churches in Eastern countries are forging ahead with reunion plans much faster than we in the West. In 1947 the Church of South India was formed from Methodists, Presbyterians, Anglicans and Congregationalists. Comprehensive union schemes in North India, Pakistan, Burma and Ceylon are expected to be put into operation within five or six years. A proposed scheme of union in Nigeria has been printed for consideration.

The latest development is the report recently issued for a merger between the Anglican and Presbyterian traditions in England and Scotland.

These schemes are not merely a nice thing. They are an urgent necessity if the Church's message is going to be heard by the world. A divided war-torn world will not listen to a church divided against herself, will not believe merely on hearsay the Gospel of the reconciling action in Christ. We need to be one to demonstrate the truth of the Gospel in power.

The Church is the body of those whom Christ has made one in the fellowship of the Holy Spirit. Jesus died that men might live together in a oneness and unity that transcends all the pride and selfishness which usually divide men. We who have been born again have found a oneness, not in the limits of our own personalities and the smallness of our own minds, but in the all-embracing love of Christ. When we live apart from each other in schism over Church order and doctrine, we are denying to the world the effectiveness of Christ's reconciling ministry. A divided Church, marked by bitter prejudice and sectarian rivalry, is no answer to the problems of a

E. F. CAREY* tells about

Church Union In Japan

United Church missionary in Tokyo, Japan.

IN a Protestant world where confessional groupings still bulk large in the thinking of the churches, there is a growing group of churches which are united churches cutting across confessional lines. Our Canadian church, of course, has an honoured place in this company as the pioneer but it stands alone as a united church outside Asia and Africa. The whole world is aware of the great experiment in union which is the Church of South India. The other united churches are much less known, unfortunately. Among these stands one whose significance is perhaps no less important in the life of Asia, the United Church of Christ in Japan, or the Kyodan, as it is popularly known.

As with all unions, this one did not develop overnight. The union of churches which was consummated in 1941 realized the dreams of Protestant Christians which had existed since the first missionaries arrived in the last century. Over the years the dream had been obscured but it had never died. The conviction of its urgency had been growing in the years immediately preceding. The exigencies of wartime and the hostility and pressure of the government may have been used of God to further His purpose in bringing this church into existence. All felt that the way ahead lay in unity rather than in division. So into one church came no less than thirty-one denominations, a comprehensiveness without equal in any other church union in the world.

The early years saw all the stresses and strains and growing pains that all unions know. The end of the war brought the return of missionaries, many of whom proceeded at once to influence their former denominations to withdraw. Major withdrawals were the Anglicans, Lutherans, Nazarenes, Southern Baptists and a very small minority of Presbyterians. But the great majority of the churches remained in the union and, the upheaval of the immediate post-war period past, have steadily grown together in the unity of the spirit and the bond of peace.

As a united church, the Kyodan is significant for the wideness of its constituency and its pre-eminence in the Christian movement in Japan. Much has been justifiedly made of the inclusion of the Anglican Church in the South India union. What is less well known is the inclusion of a sizable Holiness church in the church in Japan, to my knowledge a unique situation in united churches. There are at present over 90 churches and preaching points of the former Holiness churches in the Kyodan with over 130 ministers. (This constitutes about ten per cent. of the church's clergy.) To this can be added a significant number of churches of the Japan Evangelistic Band and other conservative groups that are part of the Kyodan. In the area where I worked in Nagano prefecture, eleven out of seventeen churches of the Kyodan were former Holiness-type churches. Methodist,

ided and struggling world. The man side will not accept mere words about fellowship created in Christ. We cannot eive him with religious platitudes—he st be able to see with his own eyes that d has created a new thing.

Further, this is a time of crisis for the urch when the world's powers are poised inst her. The only way we can act ctively today is if we pool our man-ver and resources for the Gospel's sake. Canada we cannot meet the influx of v immigrants and the rising tide of ularism unless we join together as one ly. Talents which are complementary uld be used side by side for the effectual rking of the body — not in sectarian lation. If only our talents could all be d in harmony under the head of the dy, our Lord Jesus Christ, we could ct our vocation to those for whom he d.

The recent developments towards further ion in Canada and the progress of the cial reunion committees of the Churches ve been encouraging according to recent tements by the Moderator.

But union will not come about merely rough the official committees. We must o grow into deeper understanding at the al level. For this reason a group of nisters and students from Montreal

(*Continued on page 24*)

formed and Presbyterian, Congrega-nal, Baptist and Holiness—each type of urch has added the wealth of its tradition d Christian experience to the united urch. The all-inclusiveness of the panese union, then, is a noteworthy enomenon.

The Kyodan is also significant in the e-eminent place it occupies in Protestant ristianity in Japan. In a manner equalled by any other church, it can lay im to the distinction of a national urch. No other church reaches into every ea of Japanese life from north to south d there is almost no place where the spel is being preached that the Kyodan not found. Numerically, it comprises ward of 65 per cent. of Protestant ristians. The rest of Protestant Chris-nity is split up into over 140 groups, ly one of which, the Episcopal Church, of any size and it only about one-quarter e size of the Kyodan. All this is indi-ted simply to explain the keen responsi-ity the Kyodan feels for the evangelism Japan. No other church so reaches into e total life of Japan, political, economic d social, with the Christian message, and it faces an opportunity and challenge of paralleled magnitude. The call of God occupy this central position in the ristian movement in Japan is the occa-on not for pride but for heart-searching, ayer and reliance on the Holy Spirit. ●

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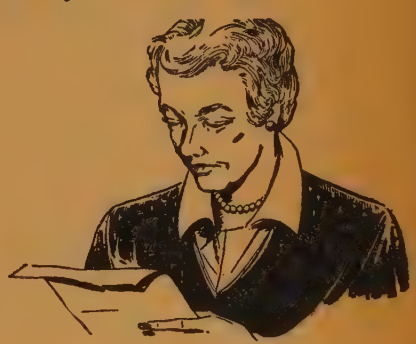

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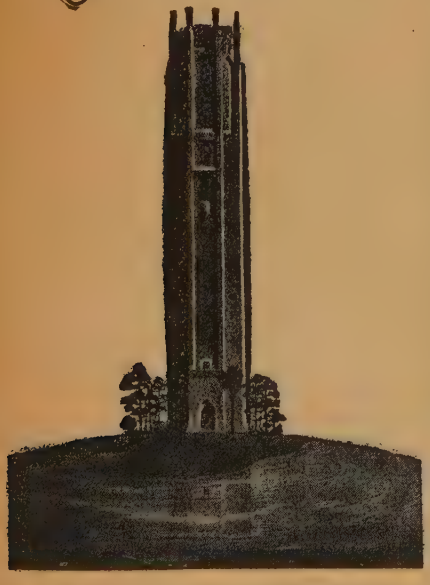


I AM THE WIFE OF AN ALCOHOLIC!

says MARY SMITH

ALCOHOLISM is now being recognized by the lay and professional men as a disease. Not so many years back, it was whispered about as something akin to leprosy. The drinkers were referred to as people who had little will power, were no good, or just plain drunks. How wrong this has turned out to be.

Stories have been written by alcoholics, describing in detail their trials, of the longing to stop drinking but no knowledge of how to do it. Research centres began studying the problems of the alcoholic and slowly doctors began to recognize that the alcoholic was not just a nuisance to him and the public, but a sick person.

I am not an alcoholic; I am the wife of one. My personal story runs pretty well to standard pattern. I knew when I married that my husband drank. What I didn't know was that he was an alcoholic, and that as the years went by his drinking would grow continually worse. My experiences and reactions I am putting on paper in the hope that others like myself may find a ray of hope in dealing with this all too prevalent sickness.

In my home after nine years of married life was a semi-invalid father-in-law, two small children and, of course, my drinking husband. Fortunately, or unfortunately, I did not know how bad his drinking was, how close he was several times of losing his job, our home and all our possessions. Like the rest of the wives of alcoholics, I rarely asked anyone in for an evening, never knowing what condition he'd be in when he came home.

Though I loved my husband dearly, there were many times when I felt I couldn't go on. But I am thankful to say that I did, always hoping and praying that some day he would be shown the way to a better life, health and happiness, which I knew deep down in his heart he wanted.

There are those who have been helped by their family doctor, minister or good friend, or who have been fortunate enough to stop drinking by themselves. In my husband's case, Alcoholics Anonymous was the turn in the road, the right road. He hasn't had a drink since the day he joined the organization. Many times since joining he has said he is too happy with things as they are now ever to want to go back to those nightmares he went through for so many years.

At the time of my husband's drinking (not knowing what I do now about Alcoholism) I was filled with resentment and bitterness. I felt ashamed in the presence of people. I practically became a recluse in my own home, fearing if I went out among people with my husband they would find out he was nothing but a drunkard. As if the truth could be hidden.

I know there must still be many who are filled with resentment and bitterness such as I was. Some still feel ashamed. Every wife of an alcoholic at some time has felt the same way, and each is inclined, and understandably so, to believe that HER individual cross is so difficult to bear. Believe me, if your husband is trying to win the battle over alcohol, that feeling will pass. It will take time, but after a while with understanding comes wisdom. One sits back and thinks about the matter and then comes the realization that the troubles each shoulders are practically the same as borne by the mates of all alcoholics.

When my husband joined Alcoholics Anonymous my first reaction was one of solid gratitude. I was glad to know that at last he had found something that offered hope, a goal to work for, a programme that had been tested by thousands and found practicable, helpful and, most important, workable. I had a strong feeling it was going to help him. I realized it would work no over-night magic. The way would be hard, even disheartening at times, but I also realized, it could, would, and incidentally did work. I had a strong conviction that the programme seriously and conscientiously followed would bring about a miracle of reformation. I didn't have time or heart to brood about the past. I was too busy being thankful.

At first I found him very unsettled, remote, absorbed, irritable. At times I wondered if he really loved me. There were times of jitters, long periods of silence, or the opposite, periods of talkativeness. At times he wouldn't want to talk about the programme and resented me telling about it to people who did not belong to

(*Continued on page 20*)

Flora Was A Midwife

. . . and mother to everyone at Dondi

By SIDNEY GILCHRIST

IT was a crisp autumn evening in the little western Canadian town. The missionary was projecting kodachrome views of the work done by Canadian and American missionaries teamed with African counterparts. How many times he had shown those pictures since his return to Canada in the spring! You might think that it would get to be an "old story" with him and that he would by now have come to feel bored and detached. But no! It doesn't seem to work that way. The missionary felt "inside" of the scenes which he was describing. He really wasn't in Canada at all. He was with the people on the screen, *doing* and *feeling* and *sharing* with them, even though he was *outside* and many thousand miles away talking *about* them!

The missionary had come to look forward particularly to the last few slides. The one that always seemed to "get across" most powerfully to the audience was that of Flora of the smiling face; Flora in her white uniform, photographed as she received "a basketful of twins" from two medical *aides* on a motorcycle.

Now he had come to this picture again. The slide-carrier moved and the screen lit up with the lovely vignette in colour. "Here," he said, "is Flora Cambotia, our senior midwife at the Dondi Maternity Centre—everybody's mother, indispensable, beloved by thousands, our own very wonderful Flora Cambotia!" . . . Then he remembered. In fact he had remembered as the picture flashed on the screen, but the words, so often spoken, "spoke themselves" again. That very day word had come from Angola that Dona Flora had passed on. With baby garments in her hands and working on the wards just a little while before, quickly she had been called to meet the One Whom Africans have named the *"Mother-Father-God."*

Overtired and overburdened, her resistance lowered from countless nights of too little sleep, this beautiful and saintly woman gave her life in service as reckless as was the pouring out once by another woman of a precious alabaster box of ointment.

Her sister wrote to me, "My heart has died with her."

Dr. Burgess wrote and the missionary nurses wrote: "What can we do without her?"

The answer to that question and cry of despondency lies with the African church and with African womanhood. It lies also with The United Church of Canada and with our sister Church in the United States with whom we work so intimately in Angola. We *need* more *Floras;* more dedicated and skilled African nurse-midwives. Africa needs them. The Master Whom we serve needs them. *BUT we are not going to have them until we have more adequate teaching staffs at our training centres.*

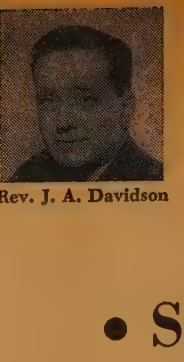
Flora was trained intensively and patiently by a missionary doctor and his wife on an isolated mission station. Other wonderful workers like her have been trained in the same way. Today we cannot wait for the tiny stream of skilled workers who may come from such devoted men and women working alone in the peripheral stations. The years are rolling on, Africa is changing rapidly. Already we have lost one precious opportunity after another. Yet we never get over the "hump" of preparing African nurses with standards equivalent to western ones.

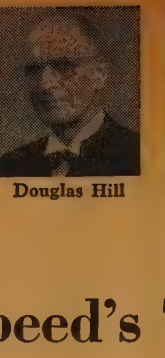
In many parts of Africa the situation is entirely different. Great progress has been made. A Nigerian nurse-midwife is sent to observe in English hospitals and she writes back that "their standards are almost as high as ours!" But Angola lags and languishes not only in the training of nurses but in the whole field of the education of women. It is no fault of the wonderful missionary women whom Canada has sent to Angola. There are no finer in all the world. It is a question of *numbers. Few* can do, and have done, *much* for *many,* but if we are to be worthy of urgent opportunities in Angola *now,* we must staff our training centres more adequately.

A few days ago I received a letter from Alice Moreira, the nurse-midwife who, in addition to too many other duties, directs the extensive field activities of the Dondi Maternity Centre as well as those at base. This is part of it:

"Please say to the young women in Canada that if some of them want to be busy at least 16 hours a day; to do things that they never in their lives have thought that they might be able to do; to deal with personal human problems and community problems, too, of every order; to come home at night tired out and with just *one desire* and that is *not to be so tired* so that they may be able to keep on doing the numberless things that call out for attention and action—then there is only one road for them to take; it is to become nurses and to come to Angola!"

Miss Moreira's words may be a challenge to Canadian Christian women. They are also the explanation of why we lose workers like Flora Cambotia and Alice Moreira before they have made their maximum contribution to the good work in Africa. They tell the story of why we have not yet reached the point where we can graduate and maintain a flow of western-standard nurses. ●


Rev. J. A. Davidson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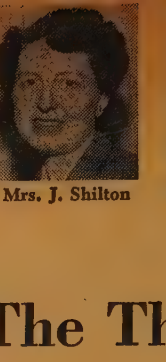
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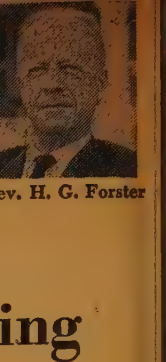
Rev. H. G. Forster

• Mail Order D.D. • Speed's The Thing

Ad Lib

By J. A. DAVIDSON

A FEW days ago I had lunch with My Irritable Friend, and his animadversions on degrees and honorifics seemed to make my omelet more palatable but less digestible. He was quite upset over what he alleges is happening to the B.D. degree in the colleges of our Church. He said when he took his B.D. " 'way back in the old days" he had to do what amounted to almost an extra year's work after the normal three-year divinity course and then write an elaborate thesis.

Later, he complained, they dropped the requirement of extra study and gave out B.D.s to all who did moderately well in the ordinary course and produced a modest thesis. And now, he slubbered, they are about to give out B.D.s in almost the same way they used to give out diplomas at the end of the three years. (He also muttered, through a spoonful of soup, something about a Gresham's Law here, with bad degrees driving out good ones: he became rather incoherent at this point, and I couldn't quite follow him.)

I told him about an article I had read recently in which it is suggested that all ministers who, after a college course leading to a bachelor's degree, take the normal three-year divinity course and then serve some kind of brief "internship" in parish work be given a doctor's degree. My Irritable Friend choked on his halibut and then snorted that that is altogether too easy but perhaps we should automatically award an honorary D.D. to everyone who has served twenty years in the ministry and never been divorced, bought a sweepstake ticket, been fined for impaired driving, or been convicted of a felony. But, to keep this business honest, he added, we might take a leaf from the book of the U.S. Navy in which they have a rank of lieutenant (junior grade) and designate these new degrees as D.D. (j.g.). This, he said, would be a bit of comfort and encouragement to those who are, in the words of Oliver Goldsmith or someone, "curs of low degree."

During the dessert he had a go at Ph.D.s and Th.D.s and such. He admitted a deep respect for a good degree from a good school: he suspects that the average doctoral thesis is "merely the shifting of bones from one graveyard to another," but he believes that the courses and examinations which precede the thesis do indicate a rather high level of study. He said that he wasn't too upset, really, when he heard about the minister who advertised himself as "Ph.D. (less thesis)."

Then he let whirl at what he termed "mail-order doctorates," which, he assured me, are obtainable by almost all comers from little correspondence colleges in the U.S.A. for a little second-rate work and a series of little cheques. He said that any minister who feels that he must be called "doctor" should get in touch with a few of these "institootions"—a bit of careful shopping around and a doctorate can be obtained fairly expeditiously and economically. He said that his wife's second-cousin in Kansas got a double doctorate by such means.

His final snort, over the second cups of coffee, was on the D.D. again. His contention was that we've let this thing get out of hand. He agreed that we must have some way of honouring distinguished service of a non-academic nature in the ministry, but he insisted that a degree, even an honorary one, is scarcely suitable. His final suggestion, as we were walking to the cashier's desk, was that we expand our system of honorifics from Rev., Rt. Rev., and Very Rev., and have one such as Exceedingly Reverend for distinguished service, and call every Ex. Rev. "doctor" as a matter of courtesy.

Hymn Singing—No. 2

By DOUGLAS HILL

THE question of speed or tempo of hymns is at the very root of unsatisfying congregational singing, and some points must be understood before an intelligent improvement can be effected.

First, the smaller the congregation the faster must be the tempo to give the same mental reaction of effect. A huge throng of five thousand singing at a tempo of, say, 84 gives exactly the same mental image as does a small congregation of 50 people singing at a speed of 100. And yet, generally speaking, the small church sing ing fails from sheer inertia.

Another point which cannot be stresse too often is that no matter what speed th organ and choir may elect, the congreg tion, unless they are given some leadersh and instruction, will inevitably want to dra behind the choir. Acoustics and ment apathy combine to emphasize this. So, the organist reduces his speed to match th congregation, there is a progressive slowin down as the hymn proceeds, which rob it of all enthusiasm and is most distressin

A third, perhaps the most common of a faults, is the almost universal dropping the voice and a noticeable slowing dow on the last line of each verse. As the temp of the succeeding verse almost invariabl starts out at the slowed down pace of th last line of the preceding verse, it is eas to believe that, if a check is made, ther are many six-verse hymns in which the la one is sung at nearly two-thirds the spee of the first—sometimes at only half. Wha possible reason can there be in droppin the tone or speed in the last line of th first verse of hymn 541? "O with what jo they went away" surely demands that th verse should end more vigorously than opened. Of all faults, this slowing dow at the end of a verse, regardless of th intent of the phrase, can reduce congrega tional singing to a low ebb more quickl than anything else.

There are verses where the words ind cate a change of tempo at certain line In the beautiful lines of hymn 523 (O Go of love, O King of peace) the last lin can be made more effective, more thought ful, by a slower pace; not a dragging, laz retard, but a conscious, slower tempo fo the whole line, without any suggestion o a further slowing down as the line proceed

No hymn should be "gabbled" at a pac beyond its proper interpretation, but mos hymns are sung too slowly, so that the lose their reverence and become little mor than parodies of their virtual message. I a phrase cannot be completed withou stopping to take a breath, then you ma be certain the tempo is too slow.

A congregation can be brought to realization of the joy they can get from vital participation in their own part of th service. They can and will respond; bu

• Poor Little Tootle

it means that the choirmaster must have a reverent and enthusiastic feeling of worship to guide him, and must feel the import of the words in all their endless variety. Nothing can so effectively harm a service as dull hymn singing and the whole matter is one of the greatest importance if Church worship is to be an inspiration. Every hymn, every anthem, is, or should be, a Sermon with a Message. A preacher could not hold the attention of his people if he droned on at a slow pace without thought to the changing meaning and expression demanded by his sermon. Music, in like manner, should be keyed to the Message contained within its words.

Prudence in the Parsonage

By JEAN SHILTON

I DON'T know for sure when I began to lose faith in the child guidance experts, but I think it was the day the man on the radio suggested that the children be allowed to take their lunch, picnic style, on the living room floor, just for a change. I was alone at the time, but I gasped out loud. Oh, Mister Expert, I admonished mentally, don't you know that children on picnics spill lemonade, step on the cookies and play war with their crusts? A PICNIC in the LIVING ROOM! You certainly must have dreamed up that idea in an ivory tower.

My faith in the experts was dealt another blow by David Reisman in his book *The Lonely Crowd*. Mr. Reisman mercilessly dissects a little story called "Tootle The Engine" which I, in my innocence, have read to my children many times over. This story book is in a series which is prepared under the supervision of a Ph.D., formerly of Teachers' College, Columbia University, and that seal of approval satisfied me. But now I see, thanks to Mr. Reisman, that this is no simple tale of an engine that talks; it is a "cautionary tale," "appropriate for bringing up children in an other-directed mode of conformity."

Tootle is a small engine who is going to engine school to learn to be a big streamliner. He is taught to stop at a red flag and "always stay on the track no matter what." Tootle accidentally discovers the beauty of the flowers beside the track and takes to straying off to the fields to enjoy them. The engine schoolmaster and the citizenry of Engineville combine, with tolerance and understanding, to teach Tootle a lesson. In the end Tootle is back on the track, happy with the approval of his peer-group (the citizens) and confident that eventually he will be a big streamliner. The flowers? Even Tootle has forgotten that he ever thought they were pretty.

In *The Lonely Crowd* Mr. Reisman maintains that ours is an "other-directed" culture. The typical, other-directed man has his built-in radar, sensitive to any deviation from what his friends do, buy or think. The kind of character for which he strives on behalf of his children is one which will fit into the group, be thought well of by other people. Tootle is a perfect example of the young one who learns that conformity is better than individuation.

Remember the rhyme:

"This little pig went to market,
This little pig stayed at home,
This little pig had roast beef, etc."?

That, says Mr. Reisman, belongs to an earlier era when individual behaviour was considered desirable. Now, all the little pigs go to market, none stay home, and unless everybody has roast beef, nobody wants it.

I am diligently teaching our baby, "This little pig went to market," and he won't ever hear about Tootle. Tootle was read so many times by the older ones that he is all worn out, anyway.

• 39 Seek An Answer

The Unity We Seek

By HARVEY G. FORSTER

THE Church is God's gift to the world through Jesus Christ. It was instituted by His Will through the apostles; it is sustained by His Grace, empowered by the Holy Spirit. There can be only one Church of which Christ alone is the living Head. How then can there be many churches, each claiming to be the one true church, each one by its claim passing judgment upon the others?

This was the challenge which 400 representatives of 39 different churches faced for one searching exciting week at Oberlin, Ohio, during the first week of September. It was called a Conference on Faith and Order. Its central theme was "The Nature of the Unity We Seek."

For a quarter of a century Christian leaders have faced this dilemma. On the one hand they were certain of a unity given through God's love and grace in Jesus Christ. This was a given unity but it was invisible and certainly not apparent in the life of the various churches. But Christ prayed that His followers might be one . . . that the world might believe. This invisible unity was certainly not apparent to the world, so the world did not believe.

The task at Oberlin was to consider the nature of the unity which might be made visible to the world. It was called a Conference on Faith and Order, signifying that it would deal with Christian doctrine but also with the orders, the organizations, the visible structures through which the church must carry out its witness to the Gospel. The conference was restricted to the churches of the United States and Canada, but it built on other historic conferences of a similar nature embracing the churches of the world through the World Council of Churches.

It was a Conference on Faith—We discovered at Oberlin despite our denominational names and emphases, we were one in the great historic truths, one in our loyalty to Jesus Christ, one in the apostolic faith, one in our adoration of God, one in our mission to the world, one in a ministry of Word and Sacrament. We were united in the more important matters of our faith.

Even in our divisions, it became plain that these arose in part because none of us had been willing to accept the fulness of Christ's message in that particular area. In baptism, for example, that God comes to man with a gracious and redemptive purpose, was accepted by all. The fundamental question is not one of believer's baptism or infant baptism, but rather do we in our lives "bear witness to our baptism into the Death and Resurrection of Christ? In what ways do we show that

The Word Goes Forth

THE 1956 FIGURES for Scripture distribution around the world show the importance of this aspect of evangelism. 3,206,913 Bibles, Testaments and Scripture portions were distributed in Brazil; 1,821,912 in Japan; 1,124,775 in India, Pakistan and Ceylon; 809,458 in Korea and 927,530 in West Africa.

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we are not our own but disciples of ou
sovereign Lord?"

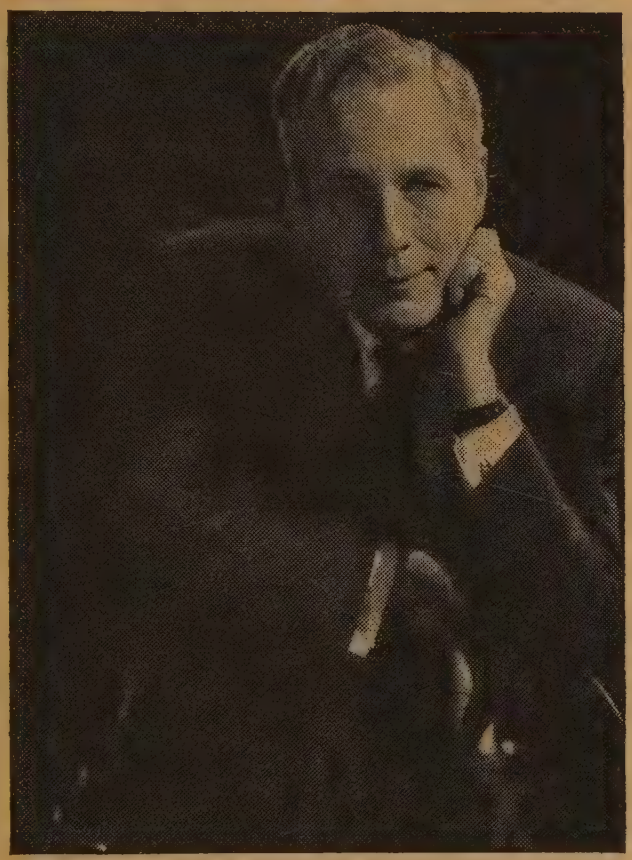
So with the Lord's Supper! Here is th
very centre of division, especially wit
regard to the administration and receptio
of the Eucharist, a division so sharp tha
we could not sit at the Lord's Tab
together. We were agreed that "Th
Eucharist is the centre of the response
the worshipping church to God's graciou
activity in Christ. That which is offere
and received in the Eucharist is central
the Christian life." The Conference cou
go no further but it did point to a large
task, namely, that of "heightening or
some cases a recovery of an utter seriou
ness for the Eucharist as the Sacramen
of communion between Christ and H
body and the sacrament of unity in th
Body."

It was a Conference on Order—A visib
church must have an ordered life. Chri
by His commission to the Apostles
proclaim the Gospel and to administer th
Sacraments, did give visible means
which He reveals Himself to the Churc
and orders its life. A Church must hav
structure through which the Gospel can b
preached and the Sacraments administere
Church authority proceeds from God wh
has made Christ head of the Church an
Lord of all.

We were certain that episcopal, presby
terial and congregational organization ha
deep rootage in historic tradition. W
could not decide that one had more validit
than the other. Need for further stud
was recommended.

Unity in the Congregation—The congre
gation is the centre of the church's lif
The congregation is in the world, subjec
to racial and cultural pressures. Unit
must be made manifest here. Is the con
gregational unity one of social standin
income, congeniality, respectability, mora
istic requirements, or is it to be an inclusiv
fellowship, inclusive because of the Hea
of the Church? Admittedly congregation
are located in homogeneous areas for th
most part, and the people of that are
assembled in worship, have the same cu
tural and racial background. But is ther
a climate of acceptance? Is there, therefor
an authentic inclusive atmosphere?
there a concern for the stranger, th
hungry, the exploited, the negro? The
may be unity in faith, in orders, bu
without unity in this concern, the unit
is not of Christ.

The Conference ended with the questio
"whether the churches should not ac
together in all matters except those i
which deep differences of conviction compe
them to act separately." Perhaps if w
tried this we would discover that the area
in which deep differences of convictio
divide are rather insignificant. ●



Short note to a Certain Church Organist we've heard about

Dear Sir or Madam:

Please forgive our getting in touch with you so publicly, but it was the only way. We don't know who or where you are, nor which church you serve. What scanty information we do have indicated that for some time you've been hoping your church might install a new organ. Also that you've heard about the Hammond Church Organ and might welcome an opportunity to play it.

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ALCOHOLIC'S WIFE

(*Continued from page* 14)

the organization. That I resented, as I was so happy about the change in him I could have shouted it from the roof tops. What I didn't realize then was that the anonymity of AA is something that must be respected at all times.

I found that it was better to allow him to make the adjustment with as little advice from me as possible. At times I was hurt by the remarks he made, but I realized that the struggle through which he was going was a grim one. Trite, but true is this simple fact: my husband was giving up a habit that had been part of his existence for years. What went on behind the veil of his mind was not always too evident, even to those who knew him best. He was attempting to win a fight that would be arduous and painful. I had faith in him and in the workability of the programme of A.A.

When I realized the programme was working for my husband, I felt as if the weight of the world had been lifted from my shoulders. I felt also it was up to me to help, to co-operate without intruding, in every way I could. My husband was trying to make a new life for all of us.

Today we are a happy family. My husband and I both feel that through the programme of Alcoholics Anonymous our lives have been enriched and strengthened. We both reason that talking about the past is like resurrecting the horrors of a best-forgotten nightmare. Those things are gone now. We look forward to a bright future, as can anyone who will keep faith with those who are trying to overcome that dreaded disease known as Alcoholism. ●

MODERATE DRINKERS

(*Continued from page* 7)

more beer, wine and spirits. The Church has opposed this, sometimes by favouring outright prohibition, but more consistently by advocating government control and nationalization, and urging higher and higher taxes and shorter hours of sale. And by opposing advertising!

It has been in this field that the United Church has received the most publicity, and made the greatest number of enemies —and perhaps stimulated the most discussion within and without its membership.

Nationalization

Thirteen years ago the United Church officially went on record as favouring the nationalization of the liquor traffic. And as late as 1956, General Council reaffirmed its stand. Its purpose here was to eliminate monopoly control and private profit. The United Church has argued that if the very high profits, of both the current and capital gains variety, were removed from this traffic, the continued pressure to make drinking fashionable and inebriation respectable would cease. The Department of Evangelism and Social Service has continued to document its case, and give up-to-date statistics and facts to show how monopolistic the trade has become in Canada, and how very high are the profits.

There has been opposition to the polic of nationalization—more from the "dries than the "moderates." Even those wh defend the right of a man to drink mode ately are troubled by the increasing arres for drunkenness and high rate of alcoho ism. Nationalization strikes many as positive, if debatable proposal.

Voluntary Total Abstinence

The request that Church members volun tarily abstain, a request, not a requiremen an entreaty, not an injunction, was firs proposed by the London and Maritim Conferences and won the approval of th

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ENGLAND

neral Council in 1946. It has been firmed at each Council. The United urch has a great many abstainers, and e then over 200,000 pledge cards have n purchased from the Department of ngelism and Social Service, and many usands of young persons have pledged mselves to abstain.

The Moderate Drinker

These emphases may prove embarrassing the moderate drinker. The evils of emperance are so openly attacked, the ues of abstinence extolled, and the husiasm of vocal abstainers so great that derates may tend to withdraw. Recently position has been defended, and it has n pointed out that the United Church gramme has been aimed largely at tainers.

But it is well known that within the mbership there are many drinkers. Some so because it is easier; others because y have come out of a tradition and ure where it was not questioned; some ood conscience; some in bad conscience. hey say that because the United Church mbership is open to both drinker and -drinker, and because the moderate may just as concerned over the evils of mperance as his teetotalling brother, programme should be for both.

o repeat: that is one reason why the mmission has been set up. It has a big d to study, and it is hoped that its lings will be based more on science than otion; more on theology than tradition. nd we hope more on what is helpful to 's Christian brothers than on what is 's right as an individual. ●

The Question Box

Q. Where can we get plans for a manse?

A. Visit or write the nearest Central Mortgage and Housing office. They have the best plans from which to choose a house that will meet the needs.

Q. Is it possible to remain in the full communion of The United Church of Canada, and only attend service about once a year?

A. Seems like it.

Q. When parents stand up at the front and get their children baptized does that make them members of the Church?

A. For practical purposes, no. But in fact, the vows which are made are really a profession of faith, and we cannot see how they can be kept sincerely, without them becoming full members.

Q. If a minister comes from another denomination into the United Church is he not expected to preach what the United Church teaches?

A. He makes a solemn vow to "accept the doctrine and polity of the United Church," and promises to submit himself to its lawful authority.

Q. What's the purpose of an annual congregational meeting? At ours we argue and bicker.

A. That's not the purpose.

The Manual says: "There shall be an annual meeting . . . for receiving the annual reports of the Official Board, Session, the Committee of Stewards and other organizations of the Church, for electing Stewards and office bearers and for transacting any other business regularly brought before it, except the question of a change in pastoral relationship unless it has been specified in the notice calling the meeting as hereinafter provided."

In addition we would think the annual meeting should be the occasion for the members of the congregation to have a very happy time together, with worship, inspiration and good fellowship.

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Paul and Silas bring salvation to the Philippian jailor. Acts 15: 40 to 16: 34; Ephesians 2: 8-9

WITNESS BEFORE A KING

Paul testifies before King Agrippa. Acts 21: 35 to 26: 32; Matthew 5: 10-11

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Paul continues to witness during his Roman imprisonment. Acts 28: 16-31; Ephesians 6: 10-17; Colossians 3: 1-3, 12-15; Philippians 3: 8-11; 4: 8-9; 2 Timothy 1: 8-12; 4: 1-8

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE other day we read something to the effect that no more maps were be published marking in red the British Commonwealth. Come to think of it, hadn't seen any lately. But at that point we received the *Canadian Oxford Desk At of the World,* and the map is there. True, the colour is not red, but pink. Howev the places are easily recognized on a map done in the special new technique of picto hill shading. We found the book fascinating, most informative and very up-to-da Ghana, for instance, is marked on the Africa map and all kinds of knowledge is giv and illustrated about the world in which we live. Canadian in its planning, the *At* carries 1956 population and other figures by provinces, indicates on its maps the oil a gas pipe lines, the 1957 air line routes, and has an inset on the St. Lawrence Seaw The Gazetteer contains 5,200 Canadian items. Published by the Oxford University Pr with E. G. Pleva, Professor of Geography, University of Western Ontario, as Advise Editor, assisted by Spencer Inch, York Mills Collegiate, the price is $3.95. . . Composit and many interested in the production of fine books attended a recent London Exhi of 150 items showing the work of William Morris at the famous Kelmscott Press. group of 19th century artist craftsmen under his leadership brought beauty into printed word, raised the performance to an art and influenced the work of printers Europe and America.

P.S. Oxford Press has sent along a pencil sharpener in the shape of a bright colou world. We won't forget the *Atlas*.

The Two Cities

By John A. Hutchison. (Toronto: Doubleday.) $4.00.

Reviewed by R. C. Chalmers.

"Convert a good thing to a God, invest it with divine significance, and it will soon cease to be good! Treat democracy as a God and it will cease to be a human good. For . . . to remain genuinely good it must remain under criticism or judgment" (p. 124. Thus the author of this book reminds us that democracy must have a transcendent reference if it is to be creative. It is because Communist, Fascist and Nazi states endeavour to eradicate such a reference that they become idolatrous and revert to tyrannical forms of government.

The sub-title of this book is "A study of God and Human Politics." Taking his bearings from Augustine's idea of the two cities, Civitas Dei and Civitas terenna, the author gives us a very valuable study of the relationship between Christianity and Politics. The first three chapters tell us of the "Viewpoint and Outlook" of the author, who is a convinced Christian, together with a brief historical survey of our Western Tradition in which Hebrew, Greek and Roman contributions are to be found and especially the "Great Tradition" of Christian Humanism. The background material of these first three chapters is brief but well done. In the other five chapters Dr. Hutchison takes up such matters as "Modern Man and His Politics," "Contemporary Democracy," "The New Leviathan," "War, Peace, and World Order," and "Faith, Ethics, and Politics."

The author believes that some form of Christian Humanism must inspire the democratic tradition. The strength of Christian Humanism is to be found in the central place it gives to God. This faith in God as sovereign frees men from "bondage to false absolutes." Man is not called "to any golden mean, but to absolute perfection." Referring to this emphasis in "The Great Tradition," Dr. Hutchison states that "this call to perfection opened the closed cycles of history in which, the Graeco-Roman view, man had b caught as in a squirrel cage, and set feet on the path toward an open futu The Christian way was straight and narr and man walked by no strength of his o but by grace and faith, by a light a power from above. But it was an endl and ever-new journey into self-fulfilmen He believes that this stress on an "op future" is still one of Christianity's gr contributions to the political situati because it saves any state from self-sa faction and petrified forms.

This book is one more volume in Christian Faith Series of which Reinh Niebuhr is the Consulting Editor. Hutchison believes, with Niebuhr, t "Man is good enough to make democra possible, and bad enough to make necessary."

This is a very satisfying volume writ by a competent scholar. It is satisfy in that there are no "loose ends" to t book. The author has charted his cou well. Out of a treasure of scholarsh coupled with Christian conviction, he gi us a most valuable contribution to intricate and timely subject. This volu will add prestige to what has alre become a worthy series of Christian Fa books.

Preaching from Great Bible Chapters

By Kyle M. Yates. (Nashville, Ten Broadman Press.) $2.50.

Reviewed by E. M. Cook.

In the north of North America discuss evangelism. In the South t evangelize. Academic honours and degr do not seemingly cool their evangeli ardour. This book and its author emphas this conclusion. His degrees range fr B.A. to Ph.D. from Edinburgh. He professor of Old Testament for twe years and has spent considerable time the pastorate at Louisville, Kentucky, a Houston, Texas. In this book he ta thirteen great chapters of the Bible s

Isaiah 53 and 55, three from Ephesians, mans 8 and Luke 15 and combines position and evangelistic appeal to bring th and apply God's message to man. If there is any suggestion of weakness re and there it arises from embracing much truth for one sermon. However handling of the original Greek or brew throws added light on many well-own passages and words. A careful ading will warm the soul and add zeal many otherwise good sermons. It is good for general reading, too.

f Men and Angels

By Wesley Shrader. (Toronto: Clark, Irwin & Co., Ltd.) $2.95.

Reviewed by Honor Buttars.

There are probably few ministers who ve not been involved at some time, or en many times, in counselling troubled ople. Not every minister has had the merity to go out of his way to build up counselling service as an integral part of s ministry. Many have tried to do what ey could for those who did seek them t for help without being much aware at they were engaged in a venture that w has the distinctive title of counselling, d is being more and more discussed in is psychologically conscious age. The thor, Reverend Wesley Shrader, has ent a good many hours of his ministerial e at this work. But only a humble and mpassionate man could say, as he has his foreword, that his book is the oubled answer to the question whether , as a minister, should help a disturbed rson, or turn him away, or pass him on a psychiatrist.

Never glossing over the dangers inherent such a task, or the cold fact that there n be insoluble problems and failures, his ok is still a testimony to the worth of ristian counselling. It is no text book the subject, although some guidance r would-be counsellors can be gleaned om its pages. Its real attraction is its man interest appeal, as the author folds the stories of men and women ught in the webs of many makings and e ways in which they are released or stroyed. This book exemplifies well the d saying that truth is stranger than ction — and often much more satisfying d basic.

ll the Golden Doors

By Willa Gibbs. (Toronto: S. J. Reginald Saunders & Co., Ltd.) $4.75.

Reviewed by J. H. Arnup.

It is refreshing to run across a popular vel which has a clergyman for a hero. or is there anything extraneous about his roism; it is the normal, albeit somewhat usual, discharge of his functions as Dean the Cathedral that makes him the minant figure in the story. There is also triangle love affair and a legislative ruggle between two politicians, one of hom falls in love with the other's wife. his complication the Dean somewhat biously reconciles with morality but nally resolves in a manner beyond criti-sm. The story, which is powerfully ritten, is unabashedly Episcopal in its ligious outlook and practice but is never-eless free of the taint of propaganda.

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"Newfoundland has a long way to go to catch up with the rest of Canada"

(*Continued from page* 10)

a hundred times over, but these people are dependent on fishing for their livelihood, and they've got to stay where the fishing is best, where they have established their wharves and stages.

There is perhaps an even more personal reason for them staying where they are. They are descendents of the English pioneers, they were born and reared in these outports and many of them are determined that they will die there. "Even the whole British navy couldn't make some of them move," one government official commented.

And although the provincial government has set up a committee to study re-settlement, most observers don't think it will force them to move, for they are the people who are keeping Joey Smallwood in power. Even the premier refers to his government as "Her Majesty's outport government," cognizant of the fact that he hasn't got much support in St. John's. The outport folk criticize him, and find fault, but they vote for him. Most of the government-subsidized fishing and cold storage plants are closed, the twenty or so industries Smallwood helped establish are closed or floundering, the government has had to cut departmental budgets because of a serious lack of funds, but the outport people still support him. Perhaps it is because he was the champion of confederation which brought them family allowances, pensions and other securities.

Before June 10th Newfoundlanders were sure that everything was going to be all right, for they were sure Mr. St. Laurent would still be in control at Ottawa. They are still getting their baby bonus cheques, but they are wondering about that seventeen million dollars Joey is asking from Mr. Diefenbaker to keep the island above water financially.

Newfoundland has a long way to go to catch up with the rest of Canada in roads, communications, and many other respects. Its mineral potential hasn't been developed much, other than the iron ore mining at Bell Island in Conception Bay, and the tourist business is insignificant. But it has much to offer the rest of Canada.

There's salmon fishing in hundreds of streams and cod jigging in a thousand coves, and mainland fish sticks are a far cry from tasty boiled cod and scruncheons the way Newfoundlanders serve it. Miles of picket fences hug the narrow roa winding through the rugged and beauti hills to picturesque coves and bays. could be a tourist paradise.

Most Canadians know Newfoundland f sou'westers, oilskins and cod, pulp a paper, and by the occasional newspap reports of the changes taking place. Th know her for leaders like poet E. J. Pra author Archer Wallace, President R Flemington of Mount Allison Universi and the late Peter Bryce, the preach Her most significant contribution to Cana and to the Church has been men.

Newfoundlanders seem to feel that t future of their "island home" depends that seventeen million dollars the provin is asking from Ottawa, and the continuan of family allowances and pensions. The are certainly needed, but much mo important is the attitude and work Newfoundlanders themselves. Her o w people need to develop the island's natur resources.

The Church, with her schools — whi most United Church leaders would like see amalgamated into a public sch system—institutions and missions, is in enviable position in Newfoundland, for t church and school are still the centre community life, particularly in the ou ports. The future, so dependent economic development, also depends how the church adjusts to the changi conditions and on the leaders she produc in the scattered and isolated settlements

TOWARD UNION

(*Continued from page* 13)

gathered at St. Adele in the spring to spe a day in prayer and study. They are n planning a two-day conference for the fa Groups meet regularly for study of t New Testament and theological bases f reunion, the schemes for union put out other parts of the world, and the possib ways in which a reunited Church could set up in Canada.

Recently a number of those who met St. Adele have had to leave Montreal a are now scattered across the countr Wherever they are more study and pray groups will be formed to further the on ness of Christ's Church. For we belie that only as the Church becomes visib one can it bear true witness to the wor of what God in Jesus Christ has done f man. ●

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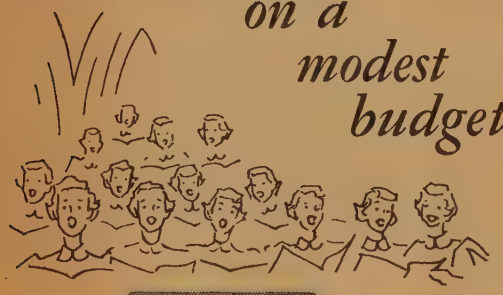

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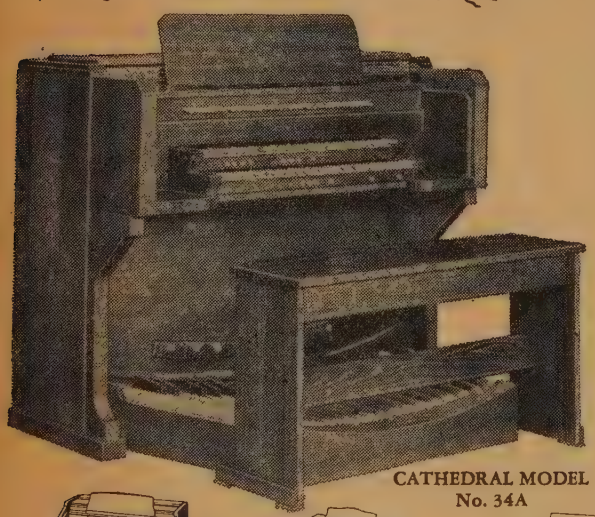

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About People and Places

History at Hay Bay

The Ontario Government and The United Church of Canada combined to make the Annual Pilgrimage to the Hay Bay Church on the Bay of Quinte of particular interest and importance this year. It having been discovered beyond any doubt that the Hay Bay Church is the oldest Methodist Church in Upper Canada, the Government desired to mark the site. A plaque was erected, unveiled and dedicated at the Pilgrimage. Rev. Harry Tuttle, D.D., was the special preacher at the religious service in the Church. At the ceremony, Rev. H. B. Neal, Lindsay, was chairman, Judge G. F. Smith, Napanee, spoke briefly, Mr. Leslie Gray, past President of the Ontario Historical Society, represented the Archaeological and Historic Sites Board of the Ontario Government. He introduced the Hon. W. M. Nickle, Minister of Planning and Development, who addressed the gathering of several hundred people and unveiled the plaque which was then dedicated by Rev. W. H. Banister, D.D., President of the Bay of Quinte Conference.

From Yukon to the Maritimes

Second year students who were working on mission fields, on surveys and in Vacation Schools during the summer months returned to the United Church Training School, Toronto, Ont., in time to greet the eighteen new students arriving for the fall term. These have a varied background and training. From the Yukon in the North, Newfoundland in the East, from Alberta, Manitoba and Ontario to the Maritimes they include a specialist in Education, a Y.W.C.A. Secretary, two with university training in nursing, one with added administrative experience, teachers and business girls. All are planning to do full time work in the Church.

Putting Your Best Foot Forward

Getting livelier radio and TV programmes by putting their best foot forward was the parting advice given to 38 ministers and lay supplies attending the Newfoundland workshop on radio and TV. Mr. Gordon Alderman, programme and production manager, Station WHEN, Syracuse, N.Y., was one of the speakers on a programme that covered every method of communication and all phases of radio and TV broadcasting. At Gower St. Church, St. John's, the delegates heard also Rev. Charles Schmitz, director of broadcast training, the National Council of Churches, U.S.A.; Rev. Keith Woollard, United Church radio and television director; and his assistant, Miss Nancy Edwards. There was practical work at St. John's broadcast studios.

64 Study Unity

Twenty-eight United Church members were among the 64 delegates from ten denominations attending the 4th Maritime Ecumenical Conference at Acadia University. They talked about the place of the layman in the Church; church extension—co-operation and duplication; unity, and the theme of the Oberlin Conference, "The

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Nature of the Unity We Seek." Dr. W. J. Gallagher, secretary of the Canadian Council of Churches, was a discussion leader. Others included Canon H. L. Puxley, President of King's College; Professor R. C. Chalmers, Pine Hill, and Rev. A. F. MacLean, Trinity United Church, Charlottetown, P.E.I.

The 100 Mark

To celebrate the centenary of the writing in Brantford, Ont., of the hymn "What a Friend We Have in Jesus" a service was held at the grave of the author, Joseph Scriven, in Pengelly Cemetery, Bailieboro, Ont. Arranged by the Millbrook Ministerial Association, the main address was given by Rev. Alexander Chisholm, Bridge of Allan, Scotland, who was the guest of his son, Rev. Francis P. Chisholm, Millbrook, Ont.

Visitor from Caribbean

In Ontario for the first time, Mr. J. D. Gibson, prominent layman and Secretary-Treasurer of the Bermuda Synod of the Maritime Conference, consulted with Secretary Rev. Harry Tuttle and Associate, Rev.

Tuttle, Gibson and Fraser on Pensions

J. A. Fraser of the Pension Department, on pension and other financial matters, when visiting Headquarters. Mr. Gibson is interested in local church affairs, as elder and Recording Steward of the pastoral charge of Port Royal.

The Welshmen Sing

A small, slightly shabby little church at Clinton and College Sts., Toronto, the Dewi Sant (St. David's) Welsh United Church, marked an anniversary with special services in both Welsh and English and a dinner at which a financial campaign for $45,000 over three years was launched to build a new church capable of handling the steadily increasing congregation. It was launched in song, of course, the congregation accepting its responsibility to raise funds for the new church and to assist in every possible way the newcomers to Toronto from Wales. Rev. J. Humphrey Jones is the minister.

Christmas Story Early

Three stained glass windows depicting the Christmas Story were unveiled in the chancel of **Westminster Church, Weston, Ont.,** late last month in memory of all who served in the two World Wars. Rev. James S. MacKenzie dedicated the windows, which were unveiled by Mrs. F. Wells, one of whose sons died in the Second World War. She was assisted by another son, Mr. L. F. Wells, who served in guerilla activities in Jugoslavia.

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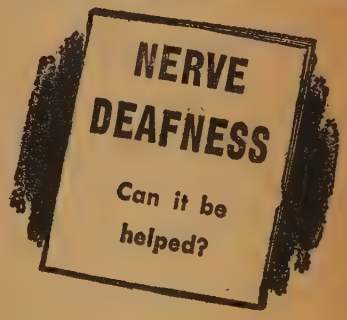

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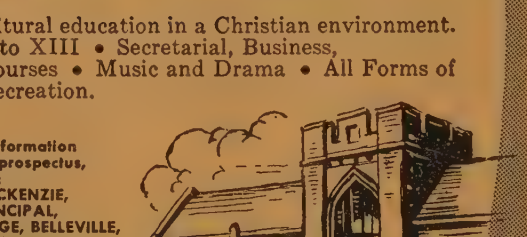

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Refuelling Necessary

Using the motor car as illustration, **Roy Webster,** St. Paul's Church, Ori Ont., told laymen of Grey and Sim counties that you can't go through life one tankful of gas. Periodic refuelling necessary if advance is to be made towa the purposes of God. Meeting at Five O near Paris, Ont., other speakers inclu Rev. Beverley Oaten, Director of the Ch tian Workers' Centre, Mr. Ralph You Secretary of United Church Men, and "Gib" Mackie, Toronto, lay leader.

Moderator Gets Another

Rev. W. E. Aitken, Dartmouth, N reports that yet another honorary deg has come the way of the Moderator. **Rev. J. S. Thomson** received the degree Doctor of Divinity (honoris causa) fr Pine Hill Divinity Hall at a special C vocation last month. For the first time degree of Master of Theology was c ferred. The recipient was **Rev. Kenneth Hamilton,** Elmsdale, N.S. **Rev. Phillip Gaudine** and **Rev. Ronald Smith** receiv the degree of Bachelor of Divinity.

At Pine Hill also, a Post-Graduate Scho was carried on, for which the Moderat went to Halifax to deliver the Polla Lectures, the theme "Modern Trends Theology." Members of the Pine Hill a Mount Allison staffs took part, as well Dr. H. E. D. Ashford and Rev. K. Hamilton. A workshop was directed Radio-TV director, Rev. Keith Woolla and his assistant, Miss Nancy Edwards.

Hear from Calgary

Broadcasting fro Knox United Churc Calgary, Alberta, o October 27th, R G. Preston MacLe will be on the air ov the CBC Dominio Network, 4.30 - 5.0 p.m., E.S.T.

Gowned by Church

The first member to enter the ministry **Rev. Eldon R. Hay,** was presented with clerical gown when he returned as specia anniversary preacher to St. Andrew's Unite Church, Marvelville, Ont. Ordained in June Mr. Hay accompanied by his wife and sma son has left for Edinburgh, Scotland, wher he will do post-graduate work.

Mr. Fred Elson, supply minister, o behalf of the congregation received a pulpi Bible in the Revised Standard Version a the same service, gift of Mr. and Mrs William J. Robinson in memory of their so Ralph killed in an accident.

At Trochu and Manitouwadge

From Montreal, where he served a Associate to Dr. Katsunoff in the Church of All Nations, **Rev. Michael Zuk** has gone to take over the pastoral charge of Trochu and Huxley, Drumheller Presbytery, Alta

Seven leave careers for the pulpit*

he Induction was in charge of Rev. W. J. loore and Rev. J. T. Woods.

The Induction service for **Rev. Gerald alton Paul** held in the dining hall of Camp , Manitouwadge, Ont., was an historic casion, Rev. Earl Lautenslager claimed. ou have built here a new community," e said. "You have wrested from reluctant ature new values. . . The United Church ings you your first ordained man of od."

outh Gathers

The National Y.P.U. President is in the aritime and Newfoundland Conferences is month. **Walter Morris** will attend Young eople's Conventions in Halifax and Grand alls and will visit Mount Allison Univer- ty, site of 1958 National Council.

aterfront Her Beat

With a territory so large she has to use oat, car and plane to cover the distances etween settlements from St. Anthony to ewisporte, her headquarters, **Miss Elizabeth IcColgan,** Lancaster, N.B., has recently een appointed Field Worker for the .M.S. in the Twillingate Presbytery.

Five Change Careers

Five of the seven candidates for the ministry received by Edmonton Presbytery have had varied careers. **Ray Leppard** holds a Master's Degree in Physics and leaves the position of engineer with the Alberta Government Telephones; **Clifford Parkes** has been on the Town Planning staff of Municipal Affairs; **Edward Wigmore** was a member of the news staff of an Edmonton radio station; **Arthur Kloepfer,** in addition to being a graduate in Social Service, is a commissioned officer in the Salvation Army; **Donald Steele** has been a member of the police force for five years since coming from Ireland. **John McNeill,** son of Rev. J. E. McNeill, Central United Church, Edmonton, and **Blake Anderson** are high school graduates, having just been matriculated. All have begun training for the ministry at St. Stephen's College, Edmonton.

**Left to right: John McNeill, Blake Anderson; Presbytery chairman, Rev. G. M. Hutchinson; Donald Steele, Ray Leppard, Clifford Parkes, Edward Wigmore, Rev. J. E. McNeill of Central Church, Edmonton, Arthur Kloepfer.*

Moderator Dedicates Chapel

The Moderator, Rt. Rev. J. S. Thomson, D.D., was present at the dedication ceremonies for the enlarged Sanctuary, new Chapel and Christian Education Centre of Central United Church, Weston, Ont., early this month. Dr. Thomson dedicated the Chapel, and the furnishings presented by Mrs. J. W. Milner; the minister, Rev. R. E. Spencer, the new Christian Education Centre as part of the key ceremony.

Little did Methodist layman James Lever dream when he came from England and built a little log church in 1812 at the mouth of the Humber River, that two churches,

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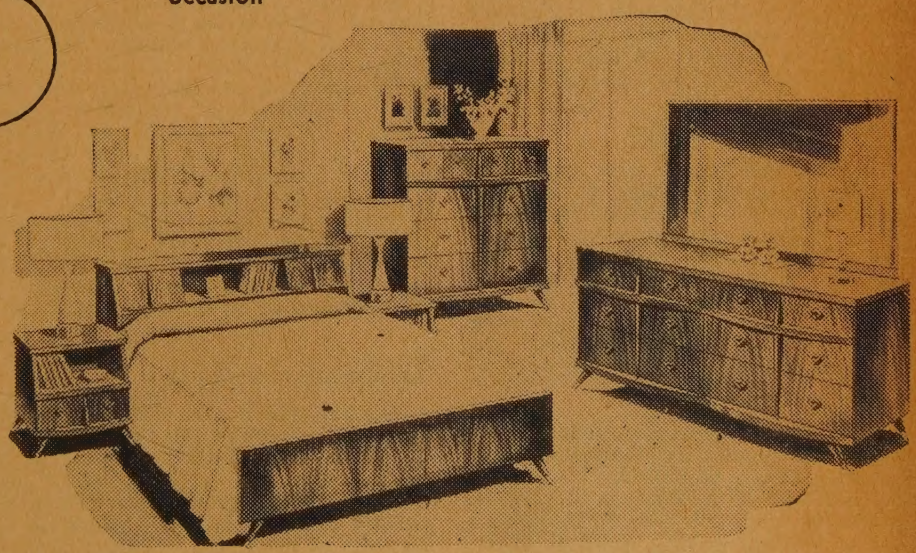

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two additions and alterations later, Central Church, Weston, would have carried on giving religious education and leadership to growing congregations and to the enlarging community as part of the Methodist and later The United Church of Canada. The new plant will efficiently care for all needs.

Prairies to Maritimes

Principal "Bill" Clarke of the Prairie Christian Training Centre, Fort Qu'Appelle, Sask., was in the Maritimes last month speaking at Rallies in the interests of the Christian Training Centres.

Hymnologist Honoured

Frail of body but with a voice clear and quite strong, **Rev. Alexander MacMillan, D.D.,** 93, spoke in St. Andrew's Church, Toronto, at the morning service on Sept. 29th. He told the capacity congregation gathered to do him honour on the 70th anniversary of his ordination "I can truly say that goodness and mercy have followed me all the days of my life."

The minister, Rev. William Briggs, Ph.D., who conducted the service, assisted by Dr. George Kilpatrick, explained that when arrangements were being made Dr. MacMillan had said, "Of course you will preach on worship." So, of course, Dr. Briggs did.

Praise and thanksgiving were mingled as under the leadership of Sir Ernest MacMillan at the organ, and the choir, the congregation sang from **The Hymnary,** which members of the United Church always think of primarily as Dr. MacMillan's work. He chose the hymns, one representing each of the uniting churches — Psalm 100; Psalm 136 to the words of Isaac Watts, and as a closing, Charles Wesley's "Love Divine, all loves excelling." Dr. MacMillan stood and sang every word—without **The Hymnary.**

The Moderator, Rt. Rev. J. S. Thomson, D.D., sent the regards of the whole Church and affectionate good wishes. There were also greetings from the Rector of St. Paul's Anglican Church, and former Moderators and friends.

Dr. MacMillan pronounced the Benediction.

The only colour against the dark wood of the Chancel was a basket of flame gladioli with yellow chrysanthemums, the gift of the congregation in memory of Mrs. Alexander MacMillan.

5,000 Lay Preachers

Five thousand laymen serve regularly as lay preachers, **Mr. Robert G. Mayfield,** General Secretary of the Methodist Board of Lay Activities, reported recently. Without their assistance many Methodist churches would be without services and numerous congregations without a leader. Mr. Mayfield stated also that membership in the organization had increased by 50,000 over the previous year.

* * *

During early September, the Pension Department reports the following deaths: On Sept. 12th at Beamsville, Ont., **Birdie W. Todd,** wife of the late Rev. T. R. Todd, and mother of Rev. Collin Todd; on Sept. 13th, at Willowdale, Ont., **Annie R. Curtis,** wife of the late Rev. J. K. Curtis; on Sept. 15th, **Rev. C. W. Morrow,** father of Rev. G. E. Morrow, at London, Ont.; on Sept. 17th, **Rev. Ross R. Hare** died at Fenwick, Ont., after a short illness of only four days. A graduate of St. Andrew's College, Saskatoon, his ministry was in Saskatchewan and Ontario; **Rev. Arthur A. Jenner,** on Sept. 18th, at Parry Sound, Ont.

WORLD CHURCH NEWS

Church and Labour

Concerned about the increasing number of long and bitter strikes in Canada, the Executive of the Board of Evangelism and Social Service at its Quarterly meeting urged a two-fold industry-labour, commerce and church programme; (1) while provincial labour relations boards had rendered excellent service they urged that conciliation staffs be strengthened; (2) that Prime Minister Diefenbaker be asked (a) to convene a conference of Federal and Provincial Labour Relations leaders with leaders concerned in industry, commerce, labour and the Christian churches to consider ways and means by which the present and future industrial strife might be restrained and reduced; (b) to call upon the Canadian Parliament at its October session to debate the need of a National Labour Code, with a view to appointing a parliamentary committee on this important matter, which would recommend legislative action at the next regular session of parliament.

Five Million in Five Years

Five years old, the Revised Standard Version of the Bible has had a record-breaking sale of five million copies, and 32 Protestant denominations are using it in their Christian Education programmes. The second project of the National Council of Churches' Committee of Scholars is a new translation of The Apocrypha, which is being published to mark this fifth anniversary of their first project. Dr. Luther A. Wigle, Dean Emeritus of Yale Divinity School, Chairman of this Committee, has stated that because of the discovery of the Dead Sea Scrolls the Apocrypha, the 15 books and portions of books which appear in the Latin Vulgate, now take their true place as signification documents of a most important era in Christian history.

An Episcopal Hand-shake

An Anglo-Catholic group in London, England, known as the Annunciation group because of favouring ritualism and some features of the Roman Catholic worship and practice, are protesting what they call the "highly disturbing" proposal for closer relations between Anglican and Presbyterians of England and Scotland under a system of Presbyterian bishops and Anglican lay elders. They criticize what they call "a reduced conception of the divine commission of the episcopate to that of an ecclesiastical function" and state that Confirmation is reduced from a sacrament to the equivalent of an episcopal handshake.

Americans in Paris

Asserting that it was symbolic that the first American Church to be built outside the United States should be erected in the country which is America's oldest ally, American Ambassador Amory Houghton presided at special ceremonies marking the centenary of the American Church in Paris. He unveiled a bronze plaque at 21 Rue de Berri where the American Church was founded in 1857 and which is now the building of the European Edition of **The New York Herald-Tribune.** Called a chapel until 1883 because French law prohibited a Protestant house of worship to be named anything else, Mr. Amory described it as a "living and vital part" of Franco-American freedom and life. Since 1931 the America Church, a very beautiful building, has be located on the Quai d'Orsay.

Don't Want "Billy"

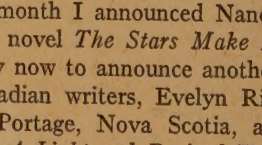
Contending that Evangelist Billy Graha dealt purely with the emotions and this w not a healthy appeal, a Victoria delegate the General Assembly of the Presbyteri Church in Australia said, "I don't think v should connect ourselves with this type ministry." While others did not agr and said so, a resolution declaring t Presbyterian Church's hearty support of projected 1959 tour by the American Eva gelist was rejected. However, the Assemb did appoint a committee to consult wi other groups at any conference in conne tion with arrangements for Mr. Graham visit.

Union for New Zealand

If they can agree on a plan of Union, t Presbyterian, Methodist, Congregational an Associated Churches of Christ in Ne Zealand are in favour of merging. In 19 a vote on such a plan was favoured about 60 per cent., but this majority w not considered large enough. During t next few months gatherings of the fo denominations will independently consid what action should be taken towards dra ing up a detailed Basis of Union to approved by referendum.

To Love One Another

The statement of the newly-enthron Roman Catholic Archbishop of Liverpo that instead of bickering over incidenta Anglicans and Catholics should love o another, was hailed by the Archbishop Canterbury, as the most hopeful utteran from the Roman Catholic Church in Brita for a long time. Dr. Geoffrey Francis Fish told the British Council of Churches th if it can be followed up in relations wi the Church of Rome, as it is in the Britis Council of Churches, then a new epo would arise of hope and promise for t Christian Church in that land.



Publishing House Notes

LAST month I announced Nancy Jone new novel *The Stars Make Room.* am happy now to announce another of o best Canadian writers, Evelyn Richards of Bon Portage, Nova Scotia, author *We Keep A Light* and *Desired Haven.* H new novel is entitled *No Small Tempes* It is obvious that she writes about life b the sea. It is more significant that s writes about *life,* as she has known it an as she sees it. I recommend this novel als without reservation.

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PULPIT VACANCIES

ENTRE Street United Church, Oshawa, Ont., vacant November 15th, 1957. One point rge. Interested ministers please write Pastoral ations Committee Secretary, R. Ray Valentine, Nassau St., Oshawa, Ont.

AST Angus - Bishopton, Que., two-point charge vacant September 15, 1957. Large manse, nished, oil heating, located East Angus. Interd ministers please write W. A. Hall, East gus, Que.

IGH RIVER, Alberta, pulpit vacant Oct. 1st. Send applications to Sam Brown, Box 112, h River, Alta.

IVINGSTONE United Church in the populous north end of Montreal requires a minister on uary 1, 1958, or earlier. A great challenge for vigorous man. Please contact Mr. J. Pilgrim, airman, Pastoral Relations Committee, 7251 L'Epee Ave., Montreal 15, Que.

INISTER wanted — Victoria Square 3-point compact charge. Well appointed manse—close Toronto — excellent school facilities. Apply to wart Rumble, Recording Steward, Gormley, Ont. ne Turner 4-2577 R. R. 2, Richmond Hill, Ont.

OOREFIELD - ROTHSAY, two-point charge, Guelph Presbytery, will be vacant October 1st. erested ministers please write Alvin Hammond, orefield, Ont.

TTERBURN PARK — Union Church — Montreal Presbytery, one point suburban charge—vacant ober 1st — new modern manse. Apply E. H. tt, Otterburn Heights, Quebec.

RINITY - ST. ANDREWS—Brighton, Ont., now vacant, seeks a minister. Revised salary well ve minimum. Applicants write—A. W. Dewey, cording Steward, Brighton, Ont.

ACANT — Lawrence Station Charge, Elgin County — within 20 miles of London or St. mas. Salary $3,600.00. Interested ministers ly to D. E. Carroll, R. R. 3, Iona Station, Ont.

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5 A. CHOIR AVAILABLE

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This means you will no longer have to go shopping around for vitamins or pay high retail prices. This plan actually enables you to receive a 30-day supply of vitamins every month regularly, safely and factory-fresh for exactly *$2.78* — or as much as 50% lower than the usual retail price. BUT YOU DO NOT HAVE TO DECIDE NOW — you are under no obligation to buy anything from us whatsoever.

Now here's how you can get this Free 30-day supply, and learn all about this amazing new plan.

HOW THE VITASAFE PLAN OPERATES TO SAVE YOU MONEY

When you receive your free 30-day supply of vitamins, you are under no obligation to buy *anything*. With your vitamins you will also receive a handy postcard. If after taking your free Vitasafe capsules for three weeks you are not satisfied in every way, simply return the postcard and that will end the matter. Otherwise, it's up to us — you don't have to do a thing — and we will see that you get your monthly supplies of vitamins *on time* for as long as you wish, at the low, money-saving price of only $2.78 per month.

Act at Once!

Simply fill out the coupon and send it in to us today. We'll rush you your free month's supply of proven VITASAFE CAPSULES along with information about the Plan. During your free trial period you can decide whether or not you want to enjoy the benefits and tremendous savings offered by the VITASAFE PLAN. In any case the trial month's supply of 30 VITASAFE Capsules is yours to use free.

Now, since the supply of capsules that we can give away free is necessarily limited, we urge you to act at once. You risk nothing; the cost of the capsules is ours. So don't miss out on this marvelous opportunity. Fill in this coupon now and send it *today.*

Fill Out This No-Risk Coupon Today!

VITASAFE PLAN (Canada) Ltd., Dept. UC.-107
394 Symington Ave., Toronto 9, Ont.

Yes, I accept your generous no-risk offer under the Vitasafe Plan as advertised in "United Church Observer"

Send me my FREE 30-day supply of comprehensive Vitasafe Capsules.

I enclose 25¢ (coins or stamps) to help pay for packing and postage.

Name _____

Address _____

City _____ Prov. _____

This offer is limited to those who have never before taken advantage of this generous trial. Only one trial supply per family.

VITASAFE PLAN (CANADA) LTD., 394 Symington Ave., Toronto 9, Ont.